Rew Bedikian R. This bedikian Bedikian Bedikian R. T. To

Publication of the Armenian Missionary Associa

Publication of the Armenian Missionary Association of America 140 Forest Ave., Paramus, NJ 07652 June, 1980 Vol. XIV, No. 3 Telephone (201) 265-2607, 2608



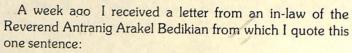
"Well done, good and faithful servant; thou has been faithful over a few things,
I will make thee ruler over many things: enter thou into the joy of thy Lord."

Matt. 25:23

Rev. Antranik A. Bedikian

THANK YOU REVEREND BEDIKIAN

This issue of the AMAA NEWS is gratefully dedicated to the Reverend Antranig Arakel Bedikian who entered his eternal rest on February 17, 1980, at the age of 94. A memorial service was held at the Armenian Evangelical Church of New York, the Church to which he gave pastoral leadership for 38 years, on Sunday, March 2, 1980. Ten persons representing both the Bedikian family and the institutions and churches which he served paid tribute to him. The service was a celebration of a committed life. The tributes to the Reverend Bedikian submitted to the Editor, both those given at the service and others, are being reproduced in the following pages. The AMAA's memorial tribute, given at the services by the Editor, is this issue's editorial:



"He was a dedicated man with many faceted abilities and accomplishments, the greatest and most lasting of which was, in my opinion, the founding of AMAA. I remember distinctly the indefatigable efforts he put in, along with his many church responsibilities, to bring the Association into being and put it on solid foundations."

The statement is so true, one could just stop at that. Some definitions are appropriate as a final and lasting tribute. The abilities mentioned were endowed qualities of greatness—native intelligence, effective versatility, acute perceptivity, creative imagination, indefatigable industry, trusting faith, and an iron will.

The late and our beloved Dr. Dicran Kassouny wrote these words of tribute in 1975 in the *Outlook* which was dedicated to the Reverend Bedikian: "He was one who through a long and fruitful life has earnestly and assiduously, with a deep sense of responsibility and calling, made careful use of time and talent for the spiritual enlightenment, intellectual growth and social solidarity of his Armenian people." That was his other genius — an Armenian universality, which he maintained while devoting himself to the more specific tradition of his own personal belief, the Armenian Evangelical Movement and its missionary outreach, the AMAA, which he loved like the apple of his eye and served on a gratuitous basis with heart and soul.

The Reverend Bedikian witnessed, and also played a key role, in the founding of the Association in 1918 and its incorporation as a New York-based charitable organization in 1920. He was the major spirit to generate enthusiasm and zeal for missions and was instrumental in making the Association respond in loving ways to the heartbreaking calls for help from the Middle East and Europe.

The Reverend Bedikian believed in the Armenian Missionary Association because he first believed in the essential truth of the Gospel which is the Good News to man that God wills the lame to walk, the blind to see, the naked to be clothed, the hungry fed, the prisoner liberated. He held tenaciously, and well he might as a former "Fellow" in the Department of New Testament Studies in Chicago University, to the revelation of Jesus who identified himself with the prediction of Isaiah, "I the Lord have called thee in righteous-



G.H. Chopourian

ness To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." He believed in the Association because he next believed in his people whom, like Peter the Apostle, he considered to be "a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for his own, to proclaim the triumphs of him who has called you out of darkness into his marvelous light." The convergence of these two convictions illumined a flame in his heart and generated a great urgency to serve his people in speech and word, in pen and ink, and in love and service, specially between 1923 and 1947 before lovingly placing the mantle of service upon a younger man, the Rev. Puzant Kalfayan, the first salaried Executive Secretary, as Elijah cast his mantle upon the prophet Elisha. His Church office became also the AMAA office, the executive bodies of the church, to whom be eternal glory, freely placing all the church facilities at the disposal of the Association. In fact, his church gave him a year's leave of absence so he could travel throughout the United States to visit all the churches and receive their enthusiasm and financial support for Missions. Thus motivated, the Reverend Bedikian served the AMAA as a hard-working volunteer for twenty-five years in various capacities such as Executive Secretary, Recording Secretary of the Council which surveyed overseas needs, Editor of AMAA publications - the Lradoo and Avetakir - Public Relations man and Campaigner for funds, a package few men would qualify to fill.

What a glorious heritage he left behind to his successors who have added a few more stones to that foundation built upon faith, enthusiasm and love. His will be a shining example to be followed next to the example of the Star of Bethlehem — an example of hard work, selfless service, committed outreach, dedicated motives and action, bright vision of the responsibility of Christians to God and to man.

Jointly with his beloved wife Marie, the Bedikian family had a constructive impact on great minds and great people. They were able to make many able men and women close

Note: Rev. Bedikian's Library has been obtained by the AMAA. The family of the deceased has designated that memorial gifts made to the AMAA be used for the expenses needed for establishing the Antranig A. Bedikian Memorial Library.

ranks to serve the AMAA. Mrs. Bedikian's church and professional career as a marvelous singer contributed to a full and rich life both for the family and the AMAA. In fact, she became the **Groong** for the sorrowed immigrants, soothing their lonely pilgrimage.

We thank God that through **His Grace** the Reverend Bedikian has left us a heritage that has emphasized the best in human endeavor and the highest God-directed vision. May the torch of intellectual, literary, religious and humanitarian brightness, husband and wife together lit, continue to

light the path of future generations of Armenians young and old.

May his great memory give peace and consolation to his dear wife Marie and her kin, to his daughter Gloria and her husband Dr. Fred Ayvazian, and his granddaughters Leslie, Andrea and Gina, and sister Lucy Gabriel.

The President of the Association, Mr. Samuel Hekemian, and the Board of Directors, while extending their sympathies to the bereaved, feel a strong sense of celebration in their hearts for a life that contributed its "UTMOST FOR HIS HIGHEST."



Rev. Antranig Bedikian as a young boy, with his parents, Rev. and Mrs. Arakel



Andrea Ayvazian



Antranig and his sister Lucy (Mrs. Gabriel).



Rev. and Mrs. A. A. Bedikian and daughter Gloria



Gina Ayvazian



Leslie Ayvazian

INSPIRATIONAL CORNER

The old priest, who was dying, composed himself on his bed and said a prayer for the repose of his soul. He was troubled about Heaven and Hell. What were they like? God knows he had spent a lifetime preaching about both places. Now, at age 84, he wasn't sure.

Dimly, he saw two figures at the foot of his bed. He knew who they were. The tall muscular one was Moses, and the other was Peter the fisherman. When they beckoned to the priest, he got up and followed, walking through the wall of his bedroom. Silently, they led him through the galaxies of the night sky. In a far-off place, they stopped before a big house. "The kingdom of God is made of many mansions," Peter explained. "So too is Hell. Step inside. We will show you the first room of Satan's palace."

As the priest walked in, his ears were assaulted by a babble of complaints. Many people were seated at a large table. In the center there was a big pot of the priest's favorite dish, beef stew. Although everyone in Hell had a spoon and could reach the pot, the people were starving. The spoon handles that were attached to their hands were twice as long as their arms. They could catch the stew, but they couldn't bring it to their lips. The cries of the starving were so loud that the priest begged to be taken away.

Peter and Moses took him to another mansion in a faraway place. Moses invited the priest to step inside the outer room of Paradise. There the priest saw a similar large table surrounded by many people. In the center was a huge pot of beef stew. The spoon handles were too long for human arms, but there were no cries of complaint. No one was starving. All the people were feeding each other.



TRIBUTES TO THE REVINTRANIG A. BEDIKIAN

- by MR. GEORGE PHILIBOSIAN

Moderator, Armenian Evangelical Union of North America

Dear Mrs. Bedikian:

It is with a deep sense of loss and sorrow that we have learned of the death of your beloved husband, The Rev. A.A. Bedikian.

On behalf of the Armenian Evangelical Union of North America, and personally, I am respectfully extending to you, and your dear ones, our most heartfelt condolences and sympathies on this sad occasion.

The Rev. Bedikian and the impact of his personality have been unique in the life of our Evangelicals, in this twentieth century.

It is a fact that the towering personality of this foremost scholar and theologian of our people has been in the forefront of any far-sighted idea than was entertained, or worthy project that was accomplished, in the service of the Armenians, Evangelicals and beyond, during the last many decades.

Indeed, one can think of no other person whose life of achievements has been so rich and fruitful in the thoroughness and depth of his thoughts, the excellence of his writing and preaching, and in the determined implementation of his incessant flow of ideas, for the overall wellbeing of our people.

I can, therefore, assure you and the rest of your bereaved family that the entire Armenian Community is mourning today the loss of this great leader of theirs.

May your saddened days ahead be somehow more bearable knowing that the love, respect and admiration for the legacy of the incredible achievements and invaluable service The Rev. Bedikian rendered to us are a most lasting and cherished memory for us all.

May the soul of this noble and most accomplished servant of our Lord and His people, a great man and a great Armenian, forever rest in peace.

- by THE REV. DR. VAHAN H. **TOOTIKIAN**

Pastor of the Armenian Congregational Church of Greater Detroit

The oldest and most esteemed member of the Armenian Evangelical Ministerium, The Reverend Antranig Arakel Bedikian, entered his rest on February 17, 1980.

Born in Bardizag, Turkey, Rev. Bedikian's roots lay in

his early nurture in a pastor's home. His father, Reverend Arakel Bedikian (Kissag) presented the model of the pastor-scholar. Standing in that tradition, pastor Antranig Bedikian became a keen observer, a perceptive analyst of our culture and society, one of the most notable Armenian clergymen, who provided a prophetic vision for the Armenian community by bringing to the humane scene a depth of social, philosophical and spiritual reflection. His sermons, lectures and writings had a profound impact on many people. He became a myth in his own time.

His was an amazingly long, rich and useful life; a career spanning more than seven decades during which his talents were wisely invested in uplifting his fellow com-

His long life has also spanned the most creative decades in the Armenian Evangelical movement, for the upbuilding of which he spared no effort.

The Armenian Evangelicals in North America, as well as in other parts of Armenian Diaspora, owe a great deal to the genius, courage and tenacity of Rev. Bedikian. He played a giant role in our community life for decades as the leader and personification of the Armenian Evangelical movement. He was a towering personality, a natural

leader whose words and acts stand out on almost every page of the annals of Armenian Protestantism from 1915 until his complete retirement from public life in the early

Rev. A.A. Bedikian was one of the founders of the Armenian Missionary Association of America in 1918. For many years he served the Association in various capacities with great dedication. His ability to organize and supervise, his brilliant communication, and P.R. job made his role crucial to the AMAA.

Endowed with numerous qualities of greatness - intelligence, industry, faith, imagination, an iron will - Rev. Bedikian never ceased to fascinate all who knew him. His restless genius would permit no pause. He displayed a vast talent, and boundless energy which were reflected in achievements that make up a rich legacy. The account of long hours, of prodigious feats of research, of schedules of lecturing, of writing editorials and articles for half a dozen papers, of public involvement which until a few years ago never seemed to have waned, gave one the impression that his energy and industry seemed inex-

As might be expected, Rev. Bedikian had a very large

- by LESLIE AYVAZIAN **ANDERSON**

Granddaughter of Rev. A.A. Bedikian

It is an honor for me to stand at this pulpit where my grandfather stood, and to speak to you, his friends. And it is an honor for me to speak for my family.

It is my feeling that everyone here holds something dear and personal in their hearts about Rev. A.A. Bedikian. It is as though he has given us all individually wrapped gifts of love. For my part, one of the things I know most surely is that my two sisters and I were precious to our Papa. Whenever he saw us, he would embrace us fully, with his arms and with his spirit. As my grandmother, Nonnie, would say, he was our fan. And we were his. We still are and always

Antranig, as the name implies, was the first-born child of the beloved and renowned pastor Reverend and Mrs. Arakel Bedikian. He was born on May 30, 1885 in Bardizag, and received his primary education at Bardizag High School, his college education at Robert College, receiving his A.B. in 1907. From 1907 to 1912 he taught at his Alma Mater. From 1912 to 1915 he studied theology and sociology at the University of Chicago, receiving his Ph.B., M.A., and B.D. degrees.

Mr. Bedikian had intended to return to Robert College after his studies in America and serve as a professor in his Alma Mater. Due to political circumstances during the first World War his plans had to be changed. Robert College's loss became the gain of the Armenian Evangelical Church and the community.

Mr. Bedikian accepted the invitation of the church and started his ministry on April 1, 1915. He was ordained on June 17 of the same year. Pastor Bedikian served the Armenian Evangelical Church of New York and the community, for a record period of 38 years, 1915-1953. At the time of his retirement from active ministry he became the Pastor Emeritus of the church and continued rendering various valuable services.

Pastor Bedikian served only one church during his long and distinguished ministry. To our knowledge no other Armenian minister has served only one church during his whole ministerial career. It is no wonder that even now, after so many years, people popularly refer to his church as "Bedikian's Church."

The Reverend Mr. Bedikian was rightfully proud of his famous father and his many devotional writings under the pen name of "Kissag." There is no doubt in our mind that his father, the Rev. Arakel Bedikian, in turn, would have been equally proud of the accomplishments of his son.

For 38 years actively and for a longer period of time practically, the Rev. Antranig Bedikian has been the mainspring of the Armenian Evangelical Church of New York. He has been a scholar, historian, a prolific writer, editor, crusader, social worker and com-

Biograp al Sketch

munity leader. All this in addition to being a prominent pastor and father to his people. His services and benevolent influences have run over into the Armenian Community,

and through his affiliation with the Armenian Evangelical Union, into the United States and abroad. He was "employed" (for lack of a better word) by a local church but the church he served had no walls or boundaries. His influence was felt and appreciated far and near.

The Rev. A.A. Bedikian was one of the founding fathers and a lifelong supporter of the Armenian Missionary Association of America. He served it for many years as a capable executive secretary, gratis, in addition to his regular pastoral duties. He always remained

The Armenian General Benevolent Union was also another charitable organization a valuable member of this organization. that benefited from the leadership and devotion of Rev. Mr. Bedikian.

Pastor Bedikian was always active in denominational, community, literary, patriotic

Antranig Arakel Bedikian was a legend. He was a "Church Father". He was an inand religious organizations too numerous to count. stitution within himself. He was "the Bedikian of this church" and this still is "Bedikian's

Pastor Emeritus A.A. Bedikian lived in Leonia, New Jersey, with his devoted wife, Church." Mrs. Marie Caroline Bashian Bedikian. They were married more than 60 years ago, on June 2, 1919. Mrs. Bedikian is an outstanding person in her own right. She is an Honorary Mother of our church.

They have a daughter Gloria, Mrs. L. Fred Ayvazian, and three grandchildren, Leslie, Andrea and Gina. On the occasion of this Memorial Service, we express again our love and deep respect to the memory of our beloved Pastor Emeritus. We also extend our heartfelt condolences and Christian love to our beloved Mrs. Marie Bedikian, who now is and will always be the "Mother Emeritus" in our hearts.

will be. He lives inside us, our Papa. In the battle between good and evil in this world. Papa was a champion of the good.

I want to say thank you to him in this church, with you. I want to thank him for the inspiration he provided all his life in the way that he lived and the way that he loved.

I saw Papa the day before he died. He was asleep. His expression was serene. His countenance was noble. I felt peaceful as I sat with him. It was clear to me that he was teaching me still. Just as he taught me lessons about life, he taught me about death. From now on, I know I have a friend in heaven. I want to say that in sign language, because sign language is beautiful, and it speaks to me of him:

(in sign) He gave me a friend in heaven. And I say thank you from us all.

correspondence with the eminent. But he did not hesitate to answer letters of ordinary people. I remember gratefully how as a teenager I wrote to him about a personal matter and he replied immediately and established a bond of friendship with me and kept on writing to me for years. I knew how he loved us, his junior colleagues.

While Pastor Bedikian himself was capable of great emotional power as a preacher, it was to the intellectual side of his congregation and audience that he always made his appeal. For almost forty years as a minister of the Gospel, through his special manner and method, he left a deep imprint on the life of his parish, the Armenian Evangelical Church in New York.

In many ways, Rev. A.A. Bedikian was an authentic genius. His originality, his vast literary output, the breadth and subtlety of his thought, and his profound influence gave him a special status.

He was one of the most perceptive and learned of contemporary scholars in the Armenian Diaspora. His voluminous works elegantly written both in Armenian or English demonstrate that his was a brilliant and searching intelligence. He wrote more than a dozen books and booklets evidencing the skill not only of the talented writer but also of the philosopher-teacher. Whether pursuing his Men and Issues or An Anthology of Thoughts, one can see a notable example of the same direct, straightforward orderliness of thought. He had the literary gift of turning casual events and lifeless things into marvelously interesting and memorable prose as one can witness in his five-volume reflections entitled Djrak.

He also wrote numerous articles in Lradoo, Tertig, Avetakir, Hayasdani Gotchnag and in other Armenian papers which were thoroughly sophisticated in their grasp of the issues being discussed by the best minds in the Armenian intellectual circles of the time.

A man of unshakable faith, Rev. Bedikian changed the shape of the Armenian Evangelical community for the better in hundreds of ways, great and small, through the force of his

character and integrity of his beliefs. His influence upon the Armenian Evangelical Union and the Missionary Association stamps him as one of the few epochal figures in the Armenian Evangelical Movement. Authoritatively and unequivocally, he affirmed his philosophy even though sometimes this aroused the fierce antagonism of some people. However, he never ceased to be the subject of universal respect and admiration in our constituency. He was affectionately called "Father Bedikian." No Armenian minister, not even in his vainest dream of pastoral glory, could expect greater popular acclaim than had been accorded him.

A great Armenian Evangelical leader in his own right, the versatile Rev. Bedikian nonetheless directed his innumerable talents toward all Armenians, channeled through organizations such as the AGBU, NAASR, etc. Few individuals have given so much of themselves to Armenian causes, provided such inspiration, and exercised such dynamic leadership as Rev. Antranig Bedikian. He served to epitomize all the qualities the Armenian people have admired in their great leaders. He lived a long, active, hugely productive life, and he died knowing that for decades he had been extravagantly admired by his fellow Armenians.

Blessed be his memory.

- by ARCHBISHOP TIRAN NERSOYAN

Former Primate of the Diocese of the Armenian Church

I stand to pay tribute to the blessed memory of Badveli Bedikian both on behalf of the Diocesan Council of our Church and the Primate and on my own behalf as an old and close friend who has had a deep love and sincere esteem for the Badveli.

I came to know him first by reputation and through his writings some fifty years ago. Later we met personally here in this country some fifteen years later and we each found a kindred spirit in the other and became fast friends through the years.

I feel impoverished within me by the departure from this world of a coworker in the ministry of the Gospel of the Lord Christ. Antranig Bedikian was a great minister of the Armenian Evangelical Church. But he also had a deep devotion and lasting loyalty to our ancient Mother Church. Hence he had a fervent wish and a devout hope for the reunion of the Mother and the young Daughter back in the same spiritual family. He realized that only through such unity could the original intent of the Evangelical Movement of the middle of the nineteenth century acquire its relevance and function. He felt strongly that like charity, ecumenism begins at home. Hence he was not sectarian, either in his mind or in his heart. He did not want his reach to stop at the walls between Churches. For this reason his authentically prophetic voice, as that of a son of his people and a servant of Christ, was heard beyond his own congregation, beyond his Evangelical community, and beyond the shores of America in many of the Armenian communities of various countries of the Diaspora.

And now that his labors have come to their end after a long and brilliant career, we pray the Lord to bless and make fruitful the seeds which he has sown in the field of the Kingdom of God. May the light of the countenance of the Lord shine upon his soul always.

- by The Rev. Vartan Hartunian AAB

He is a rare volume of history and on the pages of his heart and mind are written humanity's thoughts and feelings inspired by Ararat, Arax and Avarair.

In him one senses the secret greatness of his people

like the seed of a mighty oak carried by winds and currents to unknown lands, rooting firmly in the alien soil.

Time was for him the secret of eternity. Work was for him the anvil of creation. No obstacle could stop his dream. No limitation cowed his soul.

His voice moved like the surges of the sea casting spells of awe upon enemies and friends. His thoughts, ripening with the years, bore profuse fruit and like jewels reflected starlight in the night.

Like a Colossus, he strides two centuries, from the dust of his people to their destiny, rolling on toward five score years of patience, passion and power.

And yet, though stars have been his compass, he has trod the earth in humble service speaking benedictions as the thunders' roll recedes.

Now we behold him, silent and mute at the end of his allotted years bent but not broken by the storms of time. His presence with us is the challenge of great deeds performed. His going from us will be the passing of a cleansing storm.

God looked to him
as the shepherd of his people.
He looks to God
for quiet waters and pastures green.

OTHER MESSAGES OF SYMPATHY AND TRIBUTE

Armenian General Benevolent Union, Mr. M. Haigentz, Director Telfeyan Evangelical Fund, Great Neck, N.Y., Mrs. Elida Nerso Telfeyan, Vice

Armenian Evangelical Central Church, Sao Paulo, Brazil, Rev. Moses B. Janbazian, Pastor

United Armenian Congregational Church, Hollywood, California, Rev. Vartkes M. Kassouni, Pastor

St. Sarkis Armenian Apostolic Church of Long Island, Bayside, N.Y., Rev. Fr. Asoghik Kelejian, Rector

Ararat Armenian Congregational Church, Salem, N.H., Rev. Soghomon Nuyujukian. Pastor

Immanuel Armenian Congregational Church, Downey, California, Rev. Edward S. Tovmassian, Pastor

Armenian Congregational Church of Chicago, Rev. Barkev Darakjian, Pastor Armenian Evangelical Church, Montreal, Ouches Barkey Brighting Pastor

Quebec, Rev. J. Bizdikian, Pastor Armenian Evangelical Church, Toronto, Ontario, Mr. Karekin Sagherian

Metro-Suffold Area, New York Conference, U.C.C. The Rev. T. Thomas Boates. Jr., Area Minister

Armenian Literary Society, Yonkers, New York, Vartkes Gregorian, President Khatchadour Magarian, Secretary

ՅՈՎՀԱՆՆԷՍ Յ․ ՔԷՑԻՇԵԱՆԻ ՊԱՏԳԱՄԸ

Այս եկեղեցւոյ պաչտօնեաներու փափքին Համաձայն կուգամ մեր եկեղեցւոյ անդամներու սիրոյ եւ Հանդիսութեանց առիթով։

1921ին երբ դեռ պատենակ մ՚էի, եւ Նիւ Եորջ Հասայ, առաջին Կիրակին իսկ Adams Memorial եկեղեցւոյ մէջ ձանչցայ Վեր. Անդրանիկ Պետիկեանը։ Այդ օրէն սկսեալ
մինչեւ իր Հանդստեան կոչուիլը ան
եղաւ իմ ներչնչումս եւ Հոդեւոր առաջնորդս։

Վեր. Պետիկեան այս եկեղեցւոյ Հովուութեան պաչտօնին կոչուեցաւ 1915ին, եւ այդ օրէն սկսեալ
ինք չրջապատուեցաւ այդ օրերու
կարող մտաւորականներով, իր Հոգեւորական պաչտօնէն զատ անոնց
Հետ գործակցելով ստեղծուեցաւ
տաքուկ գրական մթնոլորտ մը որը
ներ։ Պետիկեանի ամբողջ կեանքը
նուիրուած էր Հայ ժողովուրդի ագնուացման, բարելաւման, բարոյապէս եւ Հոգեւոր յառաջացման։

Ան 40 տարիներ, Հովուեց, ներ-Ան 40 տարիներ, Հովուեց, ներշընչեց, Հայ Աւետարանական Եկեղեցւոյ անդամները իր չինիչ, լաւ պատրաստուած քարոզներով, եկեղեցիի ԹերԹիկի միջոցաւ իր Հոդեւոր պատգամներով, իր օրինակելի, անբասիր կեանքով, իր առողջ Հոգեւոր առաջնորդուԹեամբ, սէրն ու յարդանքը չահեցաւ բոլոր Հայու-

Թեան։
Ան 1915ի Թրջական ջարդերէն ապատուող եւ այս ՕրՀնեալ երկրի
մէջ Հաստատուիլ ուզողներու Համար բաց պահեց այս եկեղեցւոյ
դռները, անոնց առջեւ, օդնեց,
դործ Տարեց, խրատեց, մխիթարեց
եւ առաջնորդեց։

Այս չէնքը ուր այսօր կը կատաըննք այս յիչատակելի սգահանդէսը, իր անձնական տեսիլքին եւ ժրաջան աչխատանքին արդիւնքն է եւ Հոս չատ հաւանական է աւելի ժամանակ անցուց, գրելով, ժողովներով, քարողներով, այցելուներ ընդունելով քան իր տունը։ Ժամանակ մը վերջ այս եկեղեցին ճանչցուեցաւ իբր «Պետիկեանին Եկեդեցին։»

Վեր. Պետիկեան Հայ Աւետարանական Միութեան, Հայ Աւետարանչական Ընկերակցութեան խիղձն ու մղիչ ուժն էր։

Ան երկայն տարիներ նուիրումով, գլխաւոր Քարտուղարի պաչտօնը վարեց Հայ Աւետարանչական Ընկերակցութեան։

Ան Հայ Բարեգործական Ընդ և Միութեան Կեղը․ Վարչ․ անդամ եղած էր երկայն տարիներ, վերջերս ալ «Ցկեանս Պատուոյ Անդամ»

Ան 40 տարիներ խմբագրած էր, եկեղեցւոյ չաբաԹաԹերԹիկը։ Հաւատարմաբար։ Շատ հաւանական է
այս ԹերԹիկի հրատարակուԹիւնը
ամենէն չատ իր ժամանակը առած
էր։ Տարիներով խմբագրած էր Հայաստանի Կոչնակ ԹերԹը, եւ անոր
էջերը լեցուցած էր դաստիարակիչ
յօդուածներով։

Հեղինակն է, 5 հատոր Ճրագ գիրջերու, Գրջանկարներ Պարտիգակ Գիւղին հսկայ հատորին, 2 հատոր, Մարդիկ եւ Ժամանակի գրջերու։ Մտջիս Պրիսմակէն, Անգլերէն լեզուով, The Golden Age in Armenian History գրջին, եւ Ծաղկաջաղ Մտածումներու, նաեւ լոյս ընծայած է իր հօր Գիսակի երկու հատորները, որոնջ են - Տօնական Օրեր, եւ Գիսակարանը։

Ասոնցմէ զատ իր բազում յօդւածներով օրուայ Հարցերու չուրջ, երեւցած են բոլոր Հայ ԹերԹերու մէջ անխտիր։

իսկ ո°վ չի յիչեր իր դաստիարակիչ ատենախօսուխիւնները կարեւոր Հաւաջոյխներու եւ տօնական օրերու Հանդիսուխեանց առիխով։ 20րդ դարու Ղեւոնդ Երէցն էր, ամէն տեղ, ամէնուրեջ, իր չինիչ պատգամներով, խրախուսելու եւ ոգեւորելու Հայ ժողովուրդը։

Վեր. Պետիկեան յարգուած էր Ամերիկեան Board-ի եւ եկեղեցական առաջնորդներու կողմէ եւ իր չինիչ գաղափարներով օգտակար Հանդիսացած անոնց:

Vartan Jinishian եւ Telfeyan Fund-երու յանձնախումբերուն մէջ մեծ դեր ունեցած է եւ օգնած այդ Հիմնադրամներու լաւագոյն կերպով դործածման, Հայ աղջատին եւ ուսանողին օգնուժեան Համար։

Ան տարիներով Հայերէն ուսուցանած է Columbia University-ի մէջ։

7

Վեր․ Պետիկեան իր արժանաւոր Հօր Առաջել Պետիկեանի, գրչանունով «Գիսակ»ի արժանաւոր որդին եղած է Հայ գրական աչխար-Հին մէջ։

Ան եղած էր նաեւ քրիստոնէական աչխարհի փայլուն աստղերէն մին։
Սիրուած եւ յարգուած էր Թէ Մայր
Եկեղեցւոյ անդամներէն եւ առաջնորդներէն, որոնց հանդէպ ունէր խոր յարգանք. եւ Թէ ալ Հայ Աւետարականներու կողմէ ամենուրեջ։

Վեր. Պետիկեան չմոռցաւ նաեւ մեր զինուոր տղաքը Երկրորդ Մեծ Պատերազմի ընթացքին։ Իր Հայրիւրաւոր հոգեչունչ նամակներով, ոգեւորեց, քաջալերեց, միրերարեց եւ օգնեց անոնց արժանաևնարմականոնց գնահատանքին։

Ան եղաւ նաեւ Վարդանանց Ասպետներու Եղբայրակցութեան
Հիմնադիր անդամներէն եւ իր մահով կը վերջանայ չարքը այն 12
ազնուահոգի անձերուն, որոնք
կազմեցին այդ պատուական եղբայրակցութիւնը։

Ան ունէր հարուստ գրաղարան մր հազարաւոր հազուագիւտ գիրջերէ բաղկացեալ, որը յանձնեց Հայ Աւետարանչական Ընկերակցութեան։

Վեր Պետիկեան ինքնին Հայկական Հաստատութիւն մըն էր (institution), եւ ոչ միայն Նիւ Եորքի չրրջանակը այլ ամբողջ Հայութիւնը կ'ողբայիր կորուստը։

Աստուած օրՀնէ իր բարի յիչատակը եւ մխիթարութիւն չնորՀէ իր կողակցին ազնուափայլ երէցկին Մարի Պետիկեանին, որ պահապան հրեչտակի դեր կատարեց, կեցաւ մեր սիրելի պատուելիին կողջին անոր 94 տարիներու բեռը թեթեւցնեյու եւ օգնելու։

Այս Եկեղեցւոյ ամէն մի անդամ ի սրտէ կը գնահատէ, սիրելի Մարի ձեր անզուգական զոհողութիւնը եւ հոգատարութիւնը որ կատարեցիջ նամանաւանդ այս վերջին 15 տարիներուն։

Այս առնիւ կ՚ուզենք նաեւ չնորհակալունիւն յայտնել Տիկ. Մարիին որ իր գաղցրահնչիւն ձայնով եւ երգեցողունեամբ մեզ հմայեց, ոգեւորեց, մեզ չարդէն եւ տարագրունենկեն վերադարձողներուս, որ պէտք ունէինք մոռնալու մեր տխուր յուչերը։ Շնորհակալունիւն նաեւ Կլորիային, որ իր սիրելի մօր հետ զուգերգներ, հրամցուցին եւ եկեղեցիին կեանջը Տոխացուցին բոլորիս համար։

Մխիթարութիւն նաեւ սիրելի Կլորիային, Ֆրէտին եւ անոնց երեջ գաւակներուն։

Մխիթարութիւն Պատուելիին ջրոջ՝ Լուսիին եւ Բիւզանդին։

Սիրելիներ մեր ալ սիրտը կուլայ ձեր հետ։

Բայց իբը քրիստոնեայ Հաւատացեալներ գիտենք որ այս վայրկեանիս ան իր հագւով մեր հետ է, եւ կարծես Ցիսուս Քրիստոսի պէս մեզ կ'ըսէ. «Թող ձեր սրտերը չի խռովին. իմ հօրս տան մէջ բազում օԹեւաններ կան։ Ես պիտի երԹամ եւ ձեզի համար տեղ պիտի պատրաստեմ Հոն։»

Այո, սիրելիներ, կը Հաւատանք որ ան գնաց մեզի Համար տեղ պատրաստելու, որպէսզի կրկին մեզ Հովուէ եւ առաջնորդէ մեր Հօր Աստուծոյ երկնային տան մէջ։

Քանի կ'ապրինք անԹառամ պա-Հենք իր բարի յիչատակը` կարդամեզ ժառանգ ձգեց։

ԳԵՐՇ․ Տ․ ՄԵՍՐՈՊ ԵՊՍ․ ԱՇՃԵԱՆ ԿԻԼԻԿԵԱՆ ԹԵՄԻ ԱՌԱՋՆՈՐԴ

Աստուծոյ ողորմուԹեամբ Հաւաջուած ենջ այս սուրբ տաձարին մէջ, յարգանջի, սիրոյ մեր տուրջը ընծայելու Համար Աստուծոյ եւ ազգին Հաւատարիմ եւ արժանաւոր զաւակ Վերապատուելի Անդրանիկ Պետիկեանի յիչատակին։

Ներկաներուդ մէջ ջիչերէն եմ՝
որոնց կեանքը չէ Հարստացած Վեր.
Պետիկեանի հետ անձնական ծանօ-Թութեամբ։ Իր քարողները չեմ լսած, իր ներկայութեան չեմ գրտնուած։ Բայց զինք ձանչցած եմ իր գործերէն.- Հայաստանի Կոչնակի իր ծանրախոհ յօդուածներէն, իր մաքի Պրիսմակէն, իր Պարտիզակի գրչանկարներէն, իր Պարտիզակի ու մանաւանդ՝ Մարդոց եւ Ժամանակի մասին իր վերյուծումներէն։

Խօսջը կը Թռչի, գիրը կը մնայ, չնչաւոր մարդը կ'երԹայ, անմահ հոգին կը մնայ, եւ, ինծի նման չատ չատեր Վեր․ Պետիկեանը պիտի ձանչնան իր բիւրեղացած գործերէն — Մեսրոպեան գրի ձամբով իր Թողած անկորնչելի ժառանգէն։

Մեծ եղած էր Վեր. Պետիկեան՝ իրրեւ ջարոզիչ, խմբագիր, գրագէտ, արուեստագէտ, հանրային կարծիք պատրաստող մարդ, եւ մեզի համար, մեծ է որովհետեւ Հայ ժողովուրդի կեանքը չահագրգռող հարցերու դիմաց մեծ կեցուածք ունեցաւ.-

ջզաց՝ թէ «ամէնըս ալ Հայեր ենը, արեամբ, աւանդութեամբ, պատմութեամբ եւ լեզուով եղբայր– ներ ենը։»

Եղաւ լայնախոհութեան ջատաորվ։

Եղաւ Հայրենասէր՝ առանց Հատւածասէր րլյալու։

Եղաւ աւետարանական, բայց, իր դարգանքի զգացում՝ Մայր եկեղեցւոյ Հանդէպ։

Մեր Հատուածամոլ, նեղմիտ,
այլամերժ կեանքին մէջ մարդարէական ներկայութիւն մը եղաւ
ինք։ Դառնօրէն Հաստատեց, որ
Հայերս անցեալով միաբան ենք,
բայց ներկայով անմիաբան։ Կը սիրենք ու կը սգանք մեռելները, բայց
կ՚ատենք ապրողները։ Եւ ջարոզեց՝
Թէ ազգային միասնականութիւնը
սրակցութեան վրայ չէ, այլ

ինը կ՚երթայ միանալու իր Հայրերուն։ Բայց այսօր պատգամ մը կը ձգէ մեզի․ այն՝ թէ

«Հայ ըլլալ նոյն ատեն թէ առանձնաշնորհում է, թէ պատասխանատուութիւն մը կ'ենթադրէ։ Զի ամէն Հայ իրեն ժառանգ ձգուած նկարագրով մը պէտք է ապրի՝ որպէսզի ապրեցնէ ազգը. . . »

Սա պաՀուն, կը լսեմ զինք, երբ, փոխ առնելով իր յաւերժայիչատակ Հօր, Գիսակի խօսքերը, Նիւ Եորքի Հայ Աւետարանական եկեղեցիին եւ բոլորիս կ՚ըսէ․-

«Քաջալերուեցեք, եղրայրներ եւ քոյրեր, աղօթեցեք ձեր խոնարհ սպասաւորին համար · · · ամեն մեկ եղբայր եւ քոյր թող ստանձնե բարի գործի մը բաժինը եկեղեցիին մեջ եւ եկեղեցիին համար · · · չափագանց կարօտցած եմ ձեզ · · · կարօտես կր հառաչեմ, բայց կ'աղա-

չեմ որ չկարծէք թէ անտարրեր եմ ձեզի հանդէպ, կամ կը մոռնամ ձեզ․․․ Մոռնալ ձեզ երբեք․․․ ե- թէ ես մոռնամ ձեզ, թող իմ աջ ձեռ- քըս ալ իր պաշտօնը մոռնայ․․․»

Մենք եւս չենք մոռնար գինք, եւ յանուն Մեծի Տանն Կիլիկիոյ ԿաԹողիկոսուժեան, Հիւսիսային Ամերիկայի Կիլիկեան Թեմին հոգեւորականուժեան, ազգային իչխանուժեանց եւ ժողովուրդի, մեր ցաւակցուժիւնները կը յայտնենք Հայ Աւետերանական Համայնքին, մաղժելով որ Բարեաց Տէրը իր բարի եւ հաւատարիմ ծառային հոգին ընդունի իր ուրախուժեան մէջ։
Ամեն։

ԲԱԲԳԷՆ ԵՊԻՍԿՈՊՈՍ ՎԱՐԺԱՊԵՏԵԱՆԻ ԽՕՍՔԸ

Գիսակ, Անդրանիկ Պետիկեանի Տայրը, իր գրչով եւ կենդանի խօսջով հոգեւոր հարուստ ժառանգու-Թիւն մը ձգած է մեզի։ Հայր եւ որդի Պետիկեաններ մարգարէական տեսիլջի տէր առաջնորդներ եղան, եւ մեր ժողովուրդին համար եղան ջահեր։

Վեր․ Անդրանիկ Պետիկեան իր Տօրը Հետքերուն Հետեւելով, աւազանի իր անունը չարունակեց սիրե– լի դարձնել մեր ժողովուրդին։ Եօթը տասնամեակներու իր կեանքով ու գործունէութեամբ , յստակ մտածելու եւ իր մտածումը նոյնքան յստակութեամբ եւ ուժգնութեամբ անատվայաբիս։ երտասբն ին աաղանդով, Անդրանիկ լոյս սփռեց, յոյս ներչնչեց մեր ժողովուրդին․ մանաւանդ բարձրացուց Հոդեկան կեանքը զինք լսողներուն, Հարըստացնելով մտաւոր ու Հոգեւոր ապնուղրբևն ին ետժղաշտման նրկբիցողներուն։

Հարուստ, օգտակար, առատապէս բաչխող, նախանձելի ու սջանչելի կեանք մը արդարեւ, «ՈՐ ԵՏ ԳՈՅԻՒ ՉԱՓ ԶԿԵԱՆՍ ԻՒՐ,» ըստ Աւետարանին․ բայց ոչ երկու լումա, այլ մեծ Հարստութիւն մը, մտաւոր ու Հոգեկան գանձարան մը որ Անդրանիկ տուաւ մեր ժողովուրդին։ Իր մեծութեան միւս երեսը կը կայանայ այն իրողութեան մէջ որ, ան չմնաց Հայ Աւետարանական տեղմ չրջանակի մէջ։ Ան-

ղրանիկ լաւ գիտէր որ Հայ Ժողովուրդի աւելի քան 90 տոկոսը Մայր Եկեղեցիի զաւակներ են․ անոնց մեծ բաժին Հանեց իր Աստուածա– տուր չնորՀքներէն եւ բնատուր տա– ղանղէն։ Ան յաջողեցաւ գրաւել սրտերը Հայ զանգուածներուն, իր *իերս*երի իսուճում՝ իև ոճարչբ**լ**ի դրչով, իր օրինակելի կեանքովն ու սիրովը, բայց մանաւանդ իր անխարդախ, անսակարկ եւ անվիձելի ազգասիրութեամբ։ ՈՍԿԵՂԷՆ ԿԱ-ՄՈՒՐՋ-ի իր տեսիլքը՝ գլուխ գործոց իր իտէալը կը պատկերացնէ։ Այդ կամուրջին վրայով՝ «ետ դէպի Մայր Եկեղեցի։» Անոր մաջուր Հոգին կը տառապէր ի տես Հայ Եկեղցիէն Հեռացողներուն․ նաեւ չը-Հեռացաւ, բայց լոյս Հաւատքը ուրացողներուն. ի տես Հայ Ժողովուրդի վատասերման ի սփիւռս աչխարհի։

դրև ամժիր։ Որևթօճ իև արմև եսորով թւ ին առություն արոր անաև արաս բրելի դր

_Եազմակողմանի առաւելութիւններով օժտուած անձ մըն էր Անղրանիկ։ Խելջ, բնական ուչիմութիւն, յարատեւ եւ ծանր աչխատանը, երեւակայունիւն, Հաւատը, զօրաւոր արամաբանունիւն, ու դարաւարմ ասվատաբայ կաղը գևտւած էր իր չուրջիններուն Հմայքն ու Ղանգարքը։ ինբը ա՛էս արսպաս ոյժ եւ մեծ կարողութիւն ունեցող անձ մը միայն կրնայ երկար ժամեր տալ գրական Հետազօտութիւններու եւ գրական ուսումնասիրութիւննեըու. խմբագրականներ, երկվեցեակ մը ԹերԹերու յօղուածներ, քա– նումի թո մասախօսուներարն խմջաւ ու միտ պատրաստունիւն․ ասոնք եսրուն թո այլ ժարջբն ժանդարծ ին ււշ պատճառեն մեզի։ Ան ժառանգութիւն մը կը թողու, որուն Համար Հայ Հոգեւոր գրականութիւնը եևախատահանա է ինբը։

Ջինք եւ իր գործը մօտէն ձանչ-Զինք եւ իր գործը մօտէն ձանչցողներ կ՚ընդունին իր ձգած օգցողներ ան աչխատեցաւ։ Գլխաւոր Համար ան աչխատեցաւ։ Գլխաւոր Հիմնադիրներէն էր Հայ Աւետարանչականին. կարեւոր ղեկավարներէն՝ Հ.Բ.Ը. Միութեան, NAASR եւ այլ կազմակերպութեանց։ Երբեմըն Հանդիպեցաւ Հակառակութեանց, ինչ որ անխուսափելի էր։ Բայց Անդրանիկ «գիտէր թէ գիտէր» եւ իր փիլիսոփայութիւնը ձիչտ էր, այդ պատձառաւ իրաւամբ կը պնդէր։ Համախոհ կամ հակառակորդ միչտ պահեցին իրենց յարդանթը։

Բազմաթիւ պատուելիներէն ինջն էր միայն որ մեր ժողովուրդէն չահեցաւ ՀԱՑՐ ՊԵՏԻԿԵԱՆ պատուանունը․ իբր նչան սիրոյ եւ հիացման։ Վաստկած իր ժողովրդականութիւնը արդիւնջն էր «իր սիրելի ազգին» հանդէպ անոր տածած սիոյն․ որուն ոեւէ հայ եկեղեցական պիտի ցանկար բարի նախանձով մը։

Որջա՛ն կը փափաջէի ներկայ ըլլալ անձամբ իր յիչատակահանդէսին․ որ Մարտ Ջին տեղի ունեցաւ ի Նիւ Եորջ[™] Կը ցաւիմ որ կարելի չեղաւ այդ։ Նոյն այդ Կիրակի առաւօտ սակայն ի խորոց սրտի «Հոգւոց» մը արտասանեցի հայ բարի հովիւին եւ արժանաւոր մշակին հոգւոյն համար․ ու հետեւեալ հեռագիրը ղրկեցի պաչտամունջը կազմակերպող յանձնախումբին։

«Վեր. Անդրանիկ Պետիկեանի ի
Տէր ննչումը մեզի կը յիչեցնէ
Աստուածաչունչէն հետեւեալ վկայութիւնը. «ԱՅՐ ՄԵԾ ԱՆԿԱԻ յԻՍՐԱՑԷԼ» Նոր Իսրայէլը որ Հայութիւնն է մեծ մարդ մը կորսնցուց։
Ուրախ ենք եւ հպարտ որ առաքելատիպ մարդ մը ղրկեցինք երկինջ.
իսկական հետեւող մը Ս․ Սահակի,
Մեսրոպի եւ Ղեւոնդեանց։

Աղօթե, լոյս, օրհնութեիւն եւ յաւիտենական հանգիստ իր բարի հայ ջրիստոնեայ հոգւոյն։»

ՎԵՐ․ Ս․ ՊԱԳԳԱԼԵԱՆԻ ԳՈՎԱՍԱՆՔԸ

«Ես կրակ ձգելու եկայ․ ․ ․ եւ ի՛նչ կ՚ուզեմ, եթէ արդէն բորբոքած է» (Ղուկ․ ԺԲ․ 49)

Տեսիլքի տէր մարդ. որոշ տեսիլքէ մը առաջնորդուած՝ կամ իր բառը գործածելով — բռնադատուած՝ ներս։ Զինք չարչրկող «տէրտ» մը ունէր. ու եկած էր «տէրտլէշմիշ» ըլլալու մեզի Հետ՝ մեր Վերնատան Ժողովներու ընթացքին։ Ու «տէրտ»ը ներկայ եկեղեցիներուն անտեսիլք

եւ լճացեալ վիճակն էր։ Վիճակը հոգեւորապես դէպի կորուստ վագող մեր ժողովուրդին, ու կորսուելու վրայ եղող մեր Հոգեւոր թանկագին ժառանգութեան։

Բեռ կար սրտին վրայ։ Ու սրտին մէջ՝ կրա'կ եւ փոթորի'կ ու կի'րք . . . : Եւ աչքերուն մէջ՝ արցո'ւնք · · · ։ Ու տեսայ ձեռքը՝ յանախ நாருந்த சுமாது — பாப்பாம் நாருந்த சுருந்து ներքին տուայտանքին ու պրկումներուն։ Եւ իր խօսքը «Պատգամ» **Էր։ Ու պատգամ**է шւելի՝ шչք թրջող ու սիրտերը նուանող Մարտահրաւէր։ Տեսակ մր Պարտադրանը ու սրբազան կոչ։ Ինք պիտի րսէր. «անմիջական եւ ամբողջական նուիրում, ու նուիրման անյետաձգելի Սաիպողութիւն:»

Որքան ազնիւ ու հեց, նոյնքան այ խիզախ եւ անչահախնդիր այս մարդիկը ունէին StUPLA ու ՆՈՒԻ-ՐՈՒՄ։ Կը սիրէին գԱստուած անկեղծութեամբ ու կր սիրէին ազգր ոնատրձ։ Աւ ոբևն, շնայևճ ինբրո ներսիդին, խենք՝ այդ սիրով, պատրաստ էին անոնք ծայրագոյն գոհաբերութիւններու, ու պատրաստ՝ մեռնելու, միայն՝ որ Եկեղեցին արթննայ եւ ազգը փրկուի։ Այս էր Գիսակի որդւոյն՝ Վեր. Անդրանիկ Պետիկեանի խօսբը, եւ ա՛յս իր պատզամը։ Առաւել՝ Հարցում մը։ 0', այդ Հարցումը, այդ նետուած Հարցումը, որ դեռ միսուած կը մնայ մեր ուղեղին ու սրտին մինչեւ խորերը որպես հրեղէն նիզակ — «Եղբայրնե՛ր, ի°նչ ընենք որ փրկուինք, ու կարենանք փրկել Հողեւորապէս վտանդուած մեր шqqp · · · :»

Ցայտնապէս վրդովուած էր «Թիւ Մէկ Աւետարանականը:» Վրդովեալ էր հոգին, ու չունչը՝ վրդովիչ: կ՝ուզէր որ մեր պատմութեան առաջին էջը իր արցունքոտ եւ արիւնոտ մեսւամրբեսվ, մասրայ դրձի «mbuhif» " «ummanpropried:» Դառնայ «սրտի բեռ», «մտահոգութիւն» ու «հրայրք...» կ'այրէր ներքնապես. եւ կ'ուզեր անպալման բունկեցնել նաեւ մեզ։ ԱՌԱՔԵԼՈՒթիին մը ունէր կատարելիջ **–** Նոր «ցունց» մը տալ Հայաստանեայո Աւետարանական եկեղեցիներուն։ **թ**ւ ասով՝ փրկարար ու սրբացուցիչ ՇԱՐԺՈՒՄ մը յառաջացնել մեր ամբողջ ազգին մէջ։

«Հበጊ ԷԻՐ, ՀበጊԻ°Ն ጉԱՌՆԱՍ· ·»

ՎԵՐ․ Ա․ Ա․ ՊԵՏԻԿԵԱՆԻ ԳՐՉԷՆ—

Բնութիւնը աչնան եղանակին զարմանայի յեղաչրջութեան մէջ կ'ըլլայ։ Ամբողջ բուսականութիւնը իր կենսական գործողութիւնները հետոլհետէ կր դադրեցնէ. իր կենսահիւթը — աւիչը — կը քաչէ, կը ժողվէ, կը պահպանէ ձմրան սառոյցին դէմ, իր արմատներուն երակներուն մէջ, Հողին ծածկոցին տակ։ Կեանքը ժամանակաւորապէս վերջ կը գտնէ իր մէջ եւ կր սկսի ձմրան իր խաղաղ քունը։ Կանա- չութեան կենդանութիւնը կը փոխուի մաՀուան դայուկի. վկա՛յ սա ղեղնած տերեւները որոնք կը ԹափԹփին մեռած ԹիԹեռնիկներու պէս։ Այն տերեւները՝ որոնք իրենց шռուգութեան օրերուն՝ Հովերուն կը դիմադրէին անիսգելիօրէն կապուած մնալով իրենց ոստերուն, հիմա սիւքի մր փայփայանքին ալ չեն դիմանար եւ կ՝իյնան գետին մահացեալ։

Բայց ուրկէ∘ էին տերեւները որոնք մինչեւ երէկ մերկ ծառը հարսի մը պէս Հագուեցուցած էին։ Պատասխանը մէկ բառ է - հողէն։ Եւ ի°նչ է ճակատագիրը սա աչնանային դալկացած տերեւներուն։ Նմանապէս Հոդին դառնալ, Հող ըլլալ։ Լա՛ւ. բայց երեւոյթը չիտակ մեկնենք։ ինչ ըսել է «Հողին դառնալ» կամ, «հող րլյալ:» Մեռնի°լ. ո՛չ երբեք։ Երբ Հոդր «մայր» է կեանքի, կընա°, միթէ նաեւ դահիճը ըլլալ կեանքի։ Անչույտ ո՛չ։

Հապա ուրկէ՝ ծնան Թարմ տերեւները երբ ձմեռը անցաւ եւ գարուն եկաւ։ Հողէն անչույտ։ Բնութեան արգանդն է Հոդր։ Ու երբ այսպէս հողեն ծնածր Հոդին կը դառնայ ի'նքն ալ կ'րլլայ ծնանող։ Ի'նչքան խորունկ է այս երեւոյԹին խոր-

Մահուան երեւոյթին *ետին պահ*ւած է կեանքի իրականութեան Հաւաստիքը։ Թափող տերեւր ողբերգի նիւն մի ընէք, Հապա՝ լոյսի եւ երանութեան նիւթ րրեք։ Ըսէ՛ք նորեն «Տերեւ, հող էիր, հողին կը մասրաս» ետ1ն ետնտաևունբար գրական եւ իրական Հասկցողու*թեամբը*, այսինքն, Հողէն կեանք

առաւ ան , *հիմա կը դառնայ* կեանքի *նոյն աղբիւրին* վերստին կեանք առնելու *անկէ* ։

Երբ մարդկային էակ մը մեռնի անոր Համար ալ կ'րսեն աւանդաբար «հող էիր, հողին դառնաս։» Այո՛, եթե տերեւին պարագային մեր տուած մեկնութիւնովը գործածենք այդ կրկնուած բանաձեւր։ Եւ որպէսգի որեւէ չփոթութիւն չունենանը, լաւագոյն է բնաւ չգործածել «Հող էիր, Հողին դառնաս» բացատրութիւնը։ Նախընտրելի բացատրութիւնը պիտի րլյար, «Աստուծմէ *եկար* , Աստուծոյ *կր դառնաս* :»

Եգրակացութի՞ւն — Բնութեան մէջ մահ չկայ։ Ձկայ նաեւ մահ մարդկային կենղանութեան մէջ։ Մահր երեւոյթ մըն է սոսկ զգացական եւ երեւութական։ Կր մեռնինը, ա, նան տերեւին պէս, բայց ապրելու համար։ Ինչպէս բանաստեղծր երգած է․

Կեանքն իրական է եւ փութաջան Անոր վախճան չէ գերեզման։

Քանի խորանանք մեր խորհուրդին ալքերուն մէջ այնքան անվիճե– լի պիտի գտնենը կեանքի տեւականութեան Համոցումը՝ թէ՛ ֆիզիքական եւ Թէ՛ Հոդեկան աշխարՀներուն մէջ։ Այս Համոգման լոյսին մէջ՝ մեր Հաւատքը Աստուծոյ բոլոր ոասնոժբնիրբնուր վնալ, ինրարե *Հաստատ պաՀել։ Եթ*է յաւիտենական Աստուած մը կայ՝ ուրեմն, յաւիտենական կեանք *ըլլալու է ան*-Հրաժեչտաբար։

Սկսուած կեանքը չվերջանար, միայն կրնայ «փոխուիլ», ինչպէս տերեւը կը փոխուի — կանաչը կը դեղնի եւ Հողի կը վերածուի տակաւին ապրելով կենաց էական տարրը *իր մէջ պահելով*, *ինչպէս* բացատրեցինը։ Կեանքը՝ կհանք*է* ասդին այ, անդին ալ, Թէեւ արտաջին Հագուստի մը տարբերութիւնով։ Փիլիսոփայական տրամաբանութեան եզրակացութիւնը բոլորովին Համաձայն է նաեւ Յիսուս Քրիստոսի տուած Հաւաստիջներուն որոնց ամէնքս ալ ընտանի ենք։ U. U. 7.

SILVER JUBILEE OF HAIGAZIAN COLLEGE

- by Vahe S. Roubian, Chairman, Haigazian College, Eastern Committee

As a reader of the AMAA NEWS, you may hardly need an introduction to the Haigazian College. Suffice it to say that it is one of the only two Armenian institutions of higher education in the world outside Soviet Armenia. At one time, there were thirteen Armenian Colleges throughout Turkey. At the present, there isn't even one.

The year 1980 is the 25th birthday of the College. The Board of Trustees, and the Board of Managers are planning many celebrations throughout the U.S.A. and abroad. In larger cities such as New York, Los Angeles, Boston, Philadelphia, Washington and others, banquets are being planned from now through the end of the year. In some smaller towns and cities where there are Armenian communities we would like to encourage gatherings or house parties.

The purpose of all this is to give Haigazian College a birthday gift for its 25 years of service in enriching the minds of Armenian young men and women, thus strengthening them mentally, morally and spiritually.

The gift we are planning to give is to increase the College's \$500,000 endowment fund to \$1,000,000.

At the present, Dr. John Markarian, the President of the College, is spending a lot of his time in the U.S. contacting philanthropic Armenians to raise this fund.

Students come to the College from all walks of life and from all religious groups, predominantly from Orthodox or Apostolic Churches. In like manner, the graduates (approximately 1,000) also serve our Armenian communities, irrespective of their religious, ethnic and political affiliations. Under one roof, the College's student body represents an extremely wide variety of religious and ethnic backgrounds, thus making the College a stimulating and intensely exciting environment where various cultures meet in close proximity and harmony.

A bishop of the Armenian Apostolic Church, Bishop

Sumbat Lapajian, one of the first two graduates of Haigazian College, writes. . .

"Haigazian College has a unique standing among the other educational institutions in the Middle East. The ecumenical character of the College sets a good example for many other schools. Various groups and denominations work and live side by side in this wonderful College in sincere fellowship and communication."

UNITY is perhaps best illustrated, demonstrated and practiced within the walls of the College.

After these introductory remarks, you will undoubtedly want to know just what you can do to help. May I make the following suggestions?

A. You can send your monetary contribution towards this endowment fund. Make your TAX DEDUCTIBLE check

HAIGAZIAN COLLEGE - AMAA

140 Forest Avenue

Paramus, New Jersey 07652

You may use the coupon below.

B. Better vet. . .

You may invite a few of your friends and relatives to organize a house party for this purpose, involving them in this project. If you indicate your wish to hold a house party on the coupon, we'll help you with it.

As the saying goes, "Strength is in Unity." Let's join hands in this great venture.

The AMAA or the Trustees have speakers for this purpose. You may call on them. For further information or help you may write or phone the AMAA office or the H.C. Trustees.

East Coast

H.C. Eastern Committee 140 Forest Ave. Paramus, NJ 07652 (201) 265-2607, 2608

☐ Social Sciences

West Coast

H.C. Board of Trustees Mrs. Helen Grimsley, Sec. 149 No. Mansfield Ave. Los Angeles, CA 90036 (213) 934-7111

\$ 100,000

\$ 100,000

The Haigazian College on the occasion of its Twenty-Fifth Anniversary is increasing its Endowment Fund to One Million Dollars. Interest from this Fund is used for Scholarships and to help the college meet its annual expenses. Your gift listed by Category, will be inscribed on a large Twenty-Fifth Anniversary Scroll to be erected in the entrance of the Mugar Building of the College in Beirut.

Please designate the Category of your gift as listed below: ☐ Friend of Haigazian College \$ 500 ☐ Supporter of Haigazian College President's Circle \$ 5000 Sponsor of Haigazian College

☐ Patron of Haigazian College You may wish to make your gift in the form of a Designated Grant, to be named in honor or in memory of an individual or family. These types of grants are listed:

\$ 100,000 ☐ Humanities These gifts are Income Tax deductible. Please make out your check to Haigazian College-AMAA and send it to HAGAZIAN COLLEGE TWENTY-FIFTH ANNIVERSARY FUND, 140 Forest Avenue, Paramus, New Jersey 07652. Name.... Address.....Telephone...... ☐ I will help with a house party. Please provide information

The...... Sholarship Fund \$ 25,000

Departmental Chairs in the following fields:

☐ Physical Sciences

☐ Business Administration

11

\$ 10,000

THE EXECUTIVE DIRECTOR REPORTS

KIWANIANS PROMOTE AMAA'S CHILD **EDUCATION SPONSOR-**SHIP PROGRAM

The illustrated story below, taken from The Citizen-Advance newspaper of Copperhill, Tennessee of March 20, 1980. speaks for itself. What do you do personally, dear reader, to support the Program?





Dr. George L. Mathis, Kiwanis lieutenant governor, was here last week to congratulate the local club for adopting a 7-year-old Syrian girl and designating that the club's contribution be earmarked for her education.

The little girl, Silvania Kalayan, attends the Armenian Evangelical Philippines School in Damascus where she is in the first grade.

The adoption was made through United States the Armenian Missionary Association Australia of America.

Known for their good works, the local Kiwanians, through their Youth Services Switzerland Committee, contribute generously to needy children in the Basin area each year.

ALDERSGATE UNITED **METHODIST CHURCH WILL RECEIVE \$1** MILLION

No, Aldersgate is not an Armenian Church, but Armenians can learn from the action of a committed Christian.

A man approached the minister after the service one Sunday and told him he planned to make the church the beneficiary of a \$9 million policy. The anonymous donor was a young, financially secure family man who is a dedicated and active member of a church.

An I.R.S. spokesman has explained

that donors who make churches or other charitable organizations like the AMAA the beneficiaries of insurance policies may deduct the premiums from their tax payments if the policies are written so that the beneficiaries can never be changed.

Many now are considering the benefits of obtaining insurance with a church or a mission as a beneficiary. Our own the late Rev. Dicran Y. Kassouny, M.D. did exactly that. He obtained a life insurance policy for \$20,000 and made the AMAA its beneficiary. His contribution to our Christian programs will thus continue even after his sad parting from us.

TRUST U.S. YOUTH

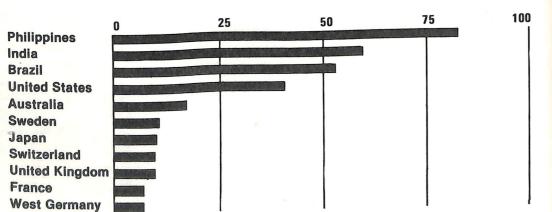
According to a youth survey conducted in 11 nations by Gallup-affiliated organizations, forty-one percent of American youth, as shown in the chart below, say religion should be "very important" in life. The survey also indicates that the proportion of Protestants and Catholics among the 18 to 24 age group in the U.S. has stayed about the same since World War II. About 48 percent give their religious preference as Protestant, 30 percent as Catholic.

Some additional facts:

-Not even four in ten (39%) of America's teens are currently receiving religious training.

- -Belief in God in America has remained nearly the same during the past 30 years (94% believe) while in Scandinavia it has dropped from 81% to 65%.
- -42% of evangelicals are involved in volunteer work compared with 26% of nonevangelical church-goers.
- While 52% of young adults 18 to 29 say extra-marital sex relations are "always wrong" as many as 48% feel differently.
- -Need for leadership, hopelessness, unhappiness, gullibility and spiritual emptiness were thought to be the primary reasons why people join cults in a survey taken in the aftermath of the Jonestown tragedy.

HOW IMPORTANT SHOULD RELIGION BE IN LIFE? % Saying "Very important"



THE REV. VARTKES **KASSOUNI DEFENDS CHRIST**

In the January 4, 1980 issue of Asbarez the editorial article, "Our Star of Hope," defines Christianity to be a "humanitarian philosophy" and is skeptical about the Christian faith to the extent of ridiculing its expectations for peace on earth as "luminous hope" and claiming it has been a failure: "Almost two thousand years have passed since that philosophy was first preached and evantually established itself as the dominant ideology in a large segment of the world. Yet the world has not become what this philosophy gave us the hope to expect." The editorial concludes that Armenians as good Christians trusted others and were deceived - "we hoped but our hopes were shattered. . . . we can only rely on our own strength. Our only salvation is in our unified hope." The editor rejects Christianity as a viable faith for Armenians.

In a long letter to the editor entitled "Follow the Light," the Reverend Kassouni enters into a long discourse which raises important and valid questions on Armenian unity for Armenians in four or more different world centers. But Kassouni's great contribution is in his wise distinction between Christianity and the political state. "You confuse," he instructs the editor, "the Christian Gospel with what you call 'the Christian world'. . . . Your mistake is in presuming that Armenians became Christians to curry favor with other nations with similar religious orientation and to rely upon them for political and military support." Kassouni argues from a strong historical position that Christianity, a religion based on the person of Jesus and not at all a humanistic philosophy, long ago abandoned the posture of becoming a religio-political empire. Therefore it is a wrong posture "to stay on the Christianity wagon only for the political and national objectives you wish to realize." The peace proclaimed "to men of good will" was not to herald a political kingdom but rather struck at the root of human nature for

Jesus was much concerned about the 'inhumanity of man' caused by the forces of evil in the world. Jesus' concern was to change men to overcome those evil controls! Kassouni's main thrust therefore is that 'Armenian self-reliance' was achieved through its faith, Vartanank being in point, and not taken away because of our nation's belief in Christianity. Kassouni is all for 'unity' but unity on one plan and one strategy with everybody agreeing to work together for its realization.

In an aside, let this editor point out what W.C. Fields, Director of the Baptist Press, has cited Khomeini's regime in Iran as proof positive of the incompetence of religious forces to administer a government. He concludes his statement with these words: "The state is not competent to prescribe religion for any one of its citizens, and conversely, religion is not competent to run government."

HEALTHY AMERICANS

How healthy are Americans? The Surgeon General in his latest report concluded, "the health of the American people has never been better."

- A baby born today can expect to live to be over 73 years old. In 1970 life expectancy was 70, and in 1900 only 47 years.
- •Deaths from heart disease, the nation's leading killer, have dropped by 22 percent over the past ten years.
- •Deaths from stroke are down 30 per-
- •The U.S. however ranks 14th in world infant mortality rates (14 per 1,000) because the figures for nonwhites remain unfortunately high.

There are two main reasons for these dramatic figures:

- 1. Major improvements in living conditions, sanitation, employment opportunities and greater access to education for all Americans.
- 2. Major breakthroughs in the field of medicine.

COMMUNIST CHINA PERMITS BIBLE

It has been learned that Communist China has permitted the printing of the Holy Bible, prohibited since 1960.

Permission has also been granted to open the Biblical Seminary of the Evangelical Church, closed for the past 15 years.

JULY 4TH PICNIC

Sponsored by

ARMENIAN MISSIONARY ASSOCIATION OF AMERICA, INC.

Friday, July 4, 1980

at the

AMAA/ARMENIAN PRESBYTERIAN CHURCH COMPLEX

A DELICIOUS SHISH - KEBAB DINNER

Children's Activities - Door Prizes (Door Prizes as Outright Gifts)

WE WELCOME ALL FROM NEW JERSEY, NEW YORK AND CONNECTICUT TO BE WITH US AT THIS ANNUAL EVENT (Details to follow)

FIFTH BIENNIAL GENERAL ASSEMBLY of the

ARMENIAN EVANGELICAL UNION OF NORTH AMERICA

YOUTH CONVENTION DATE: JUNE 25-29, 1980

PLACE: MILLS COLLEGE, OAKLAND, CA. FEES: \$140.00

\$75.00 (Youth & students) Interested parties may write to: The Rev. Vigen Galustian, Pastor

Calvary Armenian Congregational Church 270 St. Francis Blvd.

Daly City, CA. 94015

EXECUTIVE DIRECTOR HONORED AT



The Guest of Honor with his lovely wife Yeprouhi

In speaking of the Rev. Dr. Giragos H. Chopourian, Executive Director for more than a decade of the AMAA, Archie Cherkezian stated, "the inner being of Badveli Chopourian has discarded the sacerdotal trappings of title and pomp, and assumed the mantle of simplicity."

This statement, made by the immediate Past President of the AMAA under whom the 60th Anniversary Campaign was executed, characterizes the modesty and humility of the AMAA's chief executive which was attested to by speaker after speaker at the April 13 Testimonial Banquet at the Palisadium in Cliffside Park, New Jersey. Indeed speakers recalled that Dr. Chopourian was reluctant to have the Testimonial held at all. The guest of honor was the only reluctant guest, for hundreds of members of the Armenian Protestant as well as a large number of the orthodox community had turned out to pay tribute to the man who has so ably led the AMAA through a period of growth and intensification of its mission.

Born in Adana, Cilicia in 1914 (a picked up date which is above his chronological), Dr. Chopourian emigrated to Cyprus with his family in 1922. Educated at the American Academy in Larnaca, where he later taught, Dr. Chopourian went on to study at the American University of Beirut and the Near East School of Theology. He received his B.A. with honors from the former and his diploma in religious education from the latter simulaneously in June 1945, with distinction.

Dr. Chopourian married a fellow student, Yeprouhie Der Boghossian, with whom he returned to Cyprus. Both taught at the Academy there. Their three daughters, Aznive Eileen, Sona Vera and Victoria were born in Cyprus over the next four years.

In 1955, the Chopourians came to the United States. Dr. Chopourian earned his Master's in religious education from the Andover Newton Theological School while serving as student pastor at the yoked Bethel Congregational Church of Lawrence, Mass. and the Haverhill Armenian Congregational Church, where he was ordained. He also studied educational and psychological counseling at the Harvard Graduate School of Education.

From 1958 to 1969, he was pastor of the Armenian Martyrs' Congregational Church of Philadelphia, which relocated to Havertown, Pa., during his pastorate. He was active as Moderator of the Armenian Evangelical Union, Eastern States in 1960; Moderator of the Philadelphia Association of the United Church of Christ, 1967; and Board member and Vice President of the AMAA. In his spare time, he began his studies for his doctorate at Temple University, receiving his Ph.D. in church history in 1971.

In January, 1969, he was appointed Executive Director of the AMAA. During his tenure, the AMAA has grown dramatically, moving to new quarters in Paramus, New Jersey. The 60th Anniversary Campaign was successfully carried out, as was the Ellis Island Remembered Project. The organization's financial worth, and its local and international outreach, have grown. Scholarship activities and immigration assistance have intensified. Dr. Chopourian serves as editor of the AMAA NEWS in addition to his administrative duties, and has authored two books: Our Armenian Christian Heritage and The Armenian Reformation: Causes and Effects

All this — and more — was said about Dr. Chopourian at the Testimonial tribute to his energies and achievements. The program began with an invocation by the Rev. S.S. Sulahian, Pastor Emeritus of the Armenian Evangelical Church in New York. Mrs. Jack Dokouzian, Co-Chairman of the Banquet Committee (with Mrs. Edward Janjigian), welcomed the guests and introduced the master of ceremonies, Dr. John G. Keuhnelian, AMAA Past President. During the course of the afternoon, Dr. Keuhnelian presented a slide show on "Our Man in Paramus."

George Philibosian, Moderator of the Armenian Evangelical Union and a past president of the AMAA, extolled the guest of honor for his "very warm" personality and remarked that he is "the type of person who continually asks himself whether he is doing his best."

On behalf of the Chopourian family, Dr. Chopourian's son-in-law, Harry Stephey, spoke. Dr. Chopourian's two sisters had flown in from England for the occasion — Zarouhie Trott and her two children and Azadouhie and her husband George Black and the younger of their two sons, Richard. From Cyprus, nephew Albert Chopourian had flown in to represent his parents, Loutfig and Nevart. Also present were his three married daughters with their husbands — Aznive Eileen Stephey and her three children, Sona Vera and Thomas Bailey, and Victoria and Thomas Gehrt.



Mrs. Marguerite Dokouzian, center, welcoming guests. Seated, left, Miss Ruth Philibosian, and Dr. G.H. Chopourian, right.

TESTIMONIAL BANQUET APRIL 13



Mrs. Anahid Ajemian, Violinist, performing



AMAA President Samuel Hekemian (left) presenting new licence plate to Dr. Chopourian.



The Reverends Harry Missirlian (left) and Giragos Chopourian reminiscing about happy old days. . . .



Dr. Chopourian thanking his son-in-law Harry Stephey

The Rev. Edward S. Tovmassian, who had preceded Dr. Chopourian as Executive Director of the AMAA and the Rev. Harry Missirlian, pastor of the Pilgrim Armenian Congregational Church in Fresno, Dr. Chopourian's personal friend since 1938, both praised the guest of honor for his unwavering dedication to principles. Samuel Hekemian, President of the AMAA, followed Archie Cherkezian to the dais, and presented Dr. Chopourian with a welcome surprise — a set of New Jersey license plates with the letters "AMAA." Another gift was a plaque from the Board of Directors paying tribute to Dr. Chopourian for his "tireless efforts and outstanding accomplishments as the Executive Director of the AMAA for the past eleven years." The plaque had been designed in the form of an Armenian manuscript illumination.

Miss Ruth Philibosian, Honorary Life Member of the AMAA, surprised Dr. Chopourian with more gifts – a set of watches for Dr. Chopourian and his wife, and the announcement of a substantial gift to the AMAA from the Stephen Philibosian Foundation for valuable services rendered voluntarily.

In his response, Dr. Chopourian evidenced his usual modesty. "No man can make an association, but an organization like the AMAA makes the man," he upheld. He thanked the AMAA for the opportunity which the organization has given him. Speaking of the honors customarily accorded to the clergy, he stressed that this recognition results from the church served. "If we are known to be leaders, it is because of the congregation. . . . I am known because of the AMAA, and I cannot forget that. . . . I am. . . . an instrument of a great cause, and I want all of you to know that you may choose the AMAA as a tool for the advancement of the Armenian people, now and in the future."

Joining in the tribute to this very humble man was violinist Anahid Ajemian, a member of the Composer String Quartet. She was accompanied by Jacqueline Grau.



Miss Ruth Philibosian (left) presenting gift to Mrs. Chopourian

The program was brought to its conclusion with a benediction by the Rev. G. Diran Minassian of San Diego.

In a silent, but equally devoted tribute to the AMAA Executive Director, the Banquet Committee, chaired by Mesdames Dokouzian and Janjigian, had orchestrated a splendid reception and dinner with a touch of Armenian cuisine. Committee members were Mrs. Nerses Aynilian, Mrs. Gerard Baghdassarian, Mrs. Archie Cherkezian, Mrs. Robert Hekemian, Mrs. Samuel Hekemian, Mrs. John Keuhnelian, Dr. John Keuhnelian, Mrs. Serge Krikorian, Mrs. Alex Matossian, Mrs. George Philibosian, Miss Ruth Philibosian, Mrs. Joseph Stein, Jr., Mrs. Jirayr Tezel, and Mrs. John Voskian.



After the Banquet, a moment of Discussion, (center) The Honorable Set Momjian, (left) Mrs. Lucy Janjigian, and Dr. Vahe S. Roubian (r.)



Dr. Chopourian happily displays certificate of appreciation presented by AMAA Board of Directors



Heads bowed in prayer, (left) Rev. Harry Missirlian, (center) Rev. G. Diran Minassian giving the benediction, and Dr. John G. Keuhnelian, Master of Ceremonies.

NEW BOOKS RECEIVED

Return to Mount Ararat or The Education of Nshan

By H.H. Haig Vantage Press, Inc., New York, 1980, pp. 85, \$5.95.

Daughter of the Euphrates

By Elizabeth Caraman Armenian Missionary Association of America, Inc., 2nd Printing, Paramus, N.J., 1979, pp. 227, \$4.95.

Toomas: The Little Armenian Boy

Bu Thomas G. Aved Pioneer Publishing, Fresno, California, 1979, pp. 1980, \$10.95.

Some of Us Survived

By Kerop Bedoukian Farrar Straus Giroux, New York, 1979, pp. 242, \$9.95.

I Love America

By Bedros M. Sharian, Sr. Vintage Press, Inc., New York, 1974, pp. 64, \$3.95.

Olive Trees Grow Again

By Mary A. Heghin Sekhim Publishing, Altadena, CA, 1976, pp. 198,

The Road From Home

By David Kherdian Greenwillow Books, New York, 1979, pp. 238, \$8.95.

Giankee Echeren

By Kegham Khanamirian New York, 1979, pp.351,

Nor Tzayn, Nor Artzagunk

By Haroutune Cholakian Paradon Publishers, New York, 1978, pp. 358, \$20.00.

For All Seasons

By Carnegie S. Calian John Knox Press, Atlanta, 1979, pp. 135, \$7.50.

The AMAA Bookstore will be glad to supply interested parties with any one of the books listed above. Each one of the books is highly recommended. The first eight of the books have to do with Armenian tragedies and struggles for existence, item number nine is on politico-church-culture matters, and Calian's is appropriate for daily christian encounters.

A GOLDEN ANNIVERSARY

The 50th Anniversary of the ordination of Rev. Hovey M. Hovagimian of Oakland was celebrated on Palm Sunday afternoon, March 30, 1980, in the presence of overflowing wellwishers from the Bay Area, other parts of California and Iran, coming from various Armenian and American churches, nationalities, racial and cultural groups and clergy. The Rev. Hovey Hovagimian, well known and respected in the Bay Area, was born in Tabriz, Iran and is a graduate of Armenian schools and the College there. He came to Chicago in 1926. He earned his theological, Christian Education and Social Service degrees and diplomas at the Presbyterian Seminary, College of Christian Education, University of Chicago, Garrett Biblical Institute in Evanston, as well as post graduate studies at the Pacific School of Religion in Berkeley.

He has served as teacher, evangelist and pastor in Iran, France, also in Chicago, West Pullman, Evanston, Waukegan in Illinois; San Francisco, Armenian Calvary Congregational Church, Ocean Avenue Presbyterian Church, Bethel Armenian Evangelical Church; in Oakland, Hillside and Brooklyn Presbyterian Churches; in Sacramento, Armenian Evangelical Church. He was retired by the San Francisco Presbytery in 1971, P. Em. of Brooklyn.

Many congratulatory messages were received locally and from overseas. There were delegations from Armenian and American Churches, various international, interracial, and intercultural organizations, masonic and other fraternal and Senior groups.

Rev. Hovagimian, "Hovey," is a life member of the Armenian Missionary Association and the Armenian General Benevolent Union, Starr King, #344, F.&A.M. and Oakland Scottish Rite, Oakland Commandery #11, Knights Templar. He is a Past State and local President of the Armenian-American Citizens League; during his year of office the Armenian Home for the Aged in Fresno was founded. He is credited to have the first Armenian radio pro-



The Rev. Hovey Hovagimian

Community in the Bay Area. For the contribution of energy and creativity to last five years he is the Over-All Coor- school and community; and achievedinator of AARP-NRTA Tax-Aide ment in the sciences and other fields of Training program in the Bay Area, in interest. cooperation with State and Federal

All present were served a delicious dinner, and witnessed an inspiring Armenian and American musical program. The celebration was held in the Social Hall of Park Blvd. Presbyterian Church of Oakland, and was presided over by the Rev. Dr. Howard Newman, pastor of Ocean Avenue Presbyterian Church of San Francisco.

The generous voluntary money gifts to the "Golden Tree" became a part of an initial \$1,000.00 "Hovey and Jean Religious Fund" with the Armenian Missionary Association of America, the income of which Fund to be an Easter Gift, yearly, to a needy retired Armenian Evangelical pastor in Iran.

GAREN YEGPARIAN FINALIST IN 1980 PRESIDENTIAL SCHOLARS PROGRAM

The U.S. Office of Education and the Commission on Presidential Scholars announced the names of the 1980 Finalists in the Presidential Scholars Program, which annually identifies the most distinguished and accomplished graduating high school seniors in the nation.

Garen Yegparian, son of Vram and Azniv Yegparian, is one of the 1,000 outstanding young American students to become a Finalist in this program seniors to graduate this year. He has been awarded a certificate by the Pres-

ident's Commission on Presidential Scholars. Garen Yegparian is a graduating senior at Toms River High School North. The selection of those Finalists who will become Presidential Scholars will be made in April by the members of the President's Commission on Presidential Scholars. Selection is based on numerous factors in addition to academic excellence; for example, achievement in the visual and performing arts and creative gram and yearbook of the Armenian writing; demonstrated leadership ability;

MRS. ADA BARKER



We had the distinct privilege of meeting Mrs. Ada Barker, missionary to Hadjin, Giligia starting in the late ninth decade of the 19th century. She, together with her husband, salvaged more than 300 Armenian orphans before and after the Armenian genocide. She was also instrumental in making arrangements for the care of Armenian orphans in Canada who were settled in Georgetown and are now known as the Georgetown Boys.

Born August 8, 1875, coming in into her 105th year next August, Ada was 9 years old when she gave her life to the Lord and was 18 when she received her call to serve as missionary of the Christian Alliance Convention. In the Dicture water on May 10, 1980, are G.H. Chopourian, Harry from among more than three million Balikjan and Dr. John J. Markarian when they had an inspirational fellowship with her.

WHERE OUR ARMENIAN EVANGELICAL PASTORS ARE TRAINED

By far the greatest number of the pastors for our evangelical churches are trained at the Near East School of Theology in Beirut, an interdenominational Protestant seminary serving the Middle East evangelical churches with instruction done primarily in English.

The Union of the Armenian Evangelical Churches of the Near East is one of the five governing denominations. The school receives students from other church traditions and welcomes students from beyond the Middle East who have a special interest in the Orthodox and Oriental Churches, in Islamic studies or in Biblical research in the cultural setting of the Middle East.

All educational residential facilities of the NEST are housed within its modern and well-equipped building in convenient proximity to other educational institutions, including Haigazian College and the American University of Beirut, whose teaching resources are available to NEST students through cross-registration arrangements.

Although the school has been adversely affected by the events of recent years in Lebanon, it has been able to keep its doors open and is now attempting to rebuild its student body and to reach out in new directions.

Despite the unrest and recurrent turmoil in some parts of the country, it is possible to carry on normal activities in other areas, including the sector of Beirut in which the NEST is located.

Academic Program

Degrees offered are Bachelor of Theology (B.Th.), a 4-year program with one third of courses taken at one of the neighboring liberal arts institutions; Bachelor of Arts in Christian Education (BACE), granted by Haigazian College in cooperation with NEST; Master of Arts in Christian Education (MACE); Master of Divinity (M.Div.), a 3-year program preparing the student for pastoral ministry; Master of Sacred Theology (STM) which is a research degree providing indepth training in a particular area of theological study.

Special Students

Persons who are interested in taking courses of their choice and who do not wish to study a prescribed program for a degree or diploma may be registered also as special students. Cross-registration arrangements are in effect with the American University of Beirut, the Beirut University College and the Haigazian College. Theology students from Europe or U.S.A. who have a

special interest in the Middle East may spend a semester or an academic year at the NEST.

Fees

Fees for the 1979-80 academic year (October to June) in Lebanese Pounds were as follows:

 Tuition
 2250

 Board
 1750

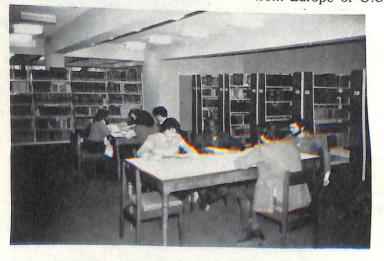
 Room
 1000

Total L.P. 5000 (about \$1,600)

Financial Aid

The school makes every effort to find the scholarship resources for the financial assistance of church-sponsored candidates who could not otherwise pursue their studies. To the extent of their resources, sponsoring churches are expected to contribute to the support of their students.

The Armenian Missionary Association of America and Armenian Theological Student Aid have provided scholarships to Armenian students approximately for the past 50 years all made possible by annual gifts by generous Armenians. We can use a few scholarships this year. Please pray about your share in the training of Christian workers.





Classroom Scene

OBITUARIES



PERLANTY CHERKEZIAN

Perlanty Cherkezian, loving and devoted mother of Esther and Archie Cherkezian; grandmother; great grandmother; sister of John and Robinson Keyishian, went to her eternal rest on April 5, 1980. Services were held on April 8, 1980 at the Conway Funeral Home, Jackson Heights, N.Y. She was predeceased by her husband, William Cherkezian, whose death in 1962 took a serious toll on her health from which she never quite recovered.

Perlanty was born in Chomaklou (Caesarea) to Haroutune and Doudou Keyishian. After receiving her elementary education in Chomaklou, the American missionaries, noticing Perlanty's scholastic ability, urged her parents to send her to their school in Talas for further education. After much convincing, her parents relented and she attended the Talas School until 1914 when she could not continue due to the war and fear of deportation that ensued in the Armenian community. She was asked to teach in a local girls' school until the deportation of the family in 1915.

As for millions of other Armenians throughout Turkey, the family's deportation caused unimaginable and extreme difficulties and tragedies resulting in the loss of life of several members of the family including Perlanty's grandmother, two younger brothers and her father, Haroutune. In a desperate struggle for survival, the family walked forty days and nights to Aleppo, Syria. They were then jammed into slow cattle trains for a long and arduous journey to Maan and then Shobek (a small village) in the interior of Arabia. However, with jobs unavailable the family considered themselves extremely fortunate when the Aharon

Shirazian Orphanage admitted them. On discovering Perlanty's knowledge and ability they appointed her to the post of Teacher/Mother to 25 young children. After three years the Orphan age made her assistant to Mrs. Norton, an American missionary in Aleppo, with whom she worked until 1921 when she left for the United States with brother Robinson and Mr. Mihran Cherkezian to be married to her fiance of one year, William Cherkezian. Her brother John Keyishian had preceded her by one year.

Perlanty and William were active members of the Armenian Evangelical Church of New York. Perlanty was a member of the Church's Ladies Aid Society, was elected a Church-Mother and was instrumental in forming a Women's Auxiliary of the Chomaklu Compatriotic Society, serving three years as President.

She was not only an avid reader but a writer, having contributed numerous articles to the **Arkeos** and memoirs of the deportations for **Ararat** magazine. Her educational background and experience gave her an intense desire to give their children a good education. That dream was realized when both her children completed their college education.

In a tribute entitled "A Eulogy from Son to Mother," Archie Cherkezian states:

"In his ode, 'ON A GRECIAN URN,' the sensitive poet Keats says: 'Truth is beauty, beauty truth.' The symbols of living a life based on these principles were carved on an urn, in glowing colors, for the world to see and admire, forever and ever.

"A way of life, a daily living, based on these Christian beliefs were impressed upon the hearts of all who met Mother.

"Beauty of mind and beauty of heart, like love, is a gift, and like a gift, is and must be given freely. Mother gave freely and abundantly of these precious gifts to those who would receive them.

"She was a woman in the classical sense. In her early years, as a young lady, even amidst the trag-

edies of the Armenian genocide, she served her fellow man by teaching children to read and later helping to nurse hundreds of girls in Alenno.

"In her middle years, she was a devoted wife to William, a loving, tender, ever-caring mother to Esther and Archie, and later to their families, grandchildren, great grandchild, brothers and relatives. Throughout all her life, her one recurring theme was faith, family and home. Never did she waver. "In her later years, her compassion-

"In her later years, her compassionate, creative nature compelled her, although ill, to write her memoirs, helped by her daughter Esther, describing the simple, God-fearing families of her nometown; their mode of life, their ascent through the infamy of mental and physical dangers of the massacres into the bright and glorious sunshine of America, of which she was a part. "From where did this remarkable

our Savior, our Lord Jesus Christ. This commitment never wavered. "When infirmity overtook her, her daughter Esther was constantly at her side. During my last visit, prior to her entering the hospital, she said, 'I pray for all of you, my loved ones, three times a day.' Now through Jesus Christ our Lord, she

is in His loving care.

woman draw her strength? From

"We grieve her departure from this earth, as an individual and as a mother, but we feel happy and deeply grateful that God loaned her to us, that we might receive her blessings, her love, her services, her compassionate creativity and her teachings — all of which will remain indelibly stamped on our hearts and minds for our lives forever. Amen."

The Board of Directors of the AMAA extends deep and heartfelt sympathies to their immediate past President and friend, Archie Cherkezian, during whose presidency the AMAA 60th Anniversary and the now famous Ellis Island Project were executed, as well as to the entire family of Perlanty Cherkezian who, though absent from the body is present with her Lord.

MRS. VICTORIA PHILIBOSIAN

Mrs. Victoria Philibosian of Rumania, mother of our past President Mr. George Philibosian and current Moderator of the AEUNA, and daughter of the former Miss Laffijan and husband Mr. Missak Hubeserian of Talas. Caesarea, entered her eternal rest in Rumania on April 16, 1980.

Victoria was born in Konia, Turkey, in 1897. She was a person of small physical stature but of tall moral principles, whose ethics and religion were genuinely visible in all her relationships. She was very well educated and was a wonderful human being. She taught in the elementary school in Konia before her marriage to Mr. Haigazoon Philibosian. The couple were blessed with four children - two daughters and two sons. Of the two brothers, George came to the United States in 1948 and Artin in 1970, Artin died recently in U.S. and Niver, the older of the girls, died in Rumania in very touching circumstances causing the family deep grief. Niver was engaged to be married and a serious illness took her away before her marriage. Angel lived with their mother until recently.

The Philibosian family did not suffer the usual tragedies that most Armenians experienced because Haigazoon was a big supplier to the Turkish government along with his Turkish partner. Because of the Government's needs, his family was not driven into the deserts. Haigazoon, who passed away in 1972, not only saved his family, but many other hundreds of Armenians. His relationship with his Turkish partner was such that instead of proceeding to the United States for which authority had been obtained, he took his family to Rumania because his partner wanted him nearby so they could visit. The Philibosians moved from Konia to Istanbul in 1918 and to Rumania in 1921.

In spite of leaving her homeland; witnessing the death of her daughter, husband and son; and experiencing a mother's loneliness on parting from her two sons, one for 34 and the other for 14 years as a result of the political situation in Rumania, she courageous-

ly faced life due to her Christian faith until her death at age 84. At the time of her death, Victoria's one remaining sister, Siranoush, was with her.

The immediate surviving kin are her son George and spouse Alice Philibosian and their four sons and one daugher; Angel, her daughter; and her sister, Siranoush Arakelian, who is still in Rumania with her family. She is also survived by Artin's wife and the latter's two daughters.

The Board of Directors extends very sincere sympathies and prays that the memories of a loving, caring, intelligent, and Christian mother may sustain the immediate kin and become beacons of light for the same kind of life she believed in and lived for.

Karl Avakian

MICHAEL VARTANIAN

Mr. Michael Vartanian of Milwaukee, Wisconsin entered his eternal rest on February 19, 1980 after a long and uncomfortable illness. Funeral services were held on February 22, 1980 at St. John's Armenian Church in Greenfield, Wisconsin.

Mr. Vartanian left 200 AT&T. common stocks to the AMAA, the income from which will be used according to the stipulations of his Will. He also had assigned a similar amount of stocks to his Church, St. John's Armenian Church, income from which is assigned for scholarships to deserving students of his church and the community.

Because of his love for music, Mr. Vartanian had an orchestra when still young. But due to the late hours this type of work demanded and because he realized that kind of life was not what he wanted, he went into the highly successful hairdressing business in which at one time he employed as many as 20 workers serving the top clientele of Milwaukee.

Mr. Vartanian was married in July 1948 to the former Lily (Aghavnie) Melikian who had come to the United States from Egypt in 1947. Her parents had emigrated from Sivas to Egypt



when she was only a baby. Mr. Vartanian had also emigrated from Sivas to the United States in 1920. The couple were blessed with three sons: Edward, an MA graduate from the University of Wisconsin now employed as a computer programmer and analyst; David and Tom who are university students.

The members of the Board of Directors extend their deep sympathies to Mrs. Vartanian and her three sons, wishing all of them the courage that emanates from a trust in God and the guidance of the Holy Spirit.

MR. KHOREN GARABEDIAN

We have recently learned of the passing away of Mr. Khoren Garabedian, brother of Mr. Hazar Garabedian of South Bend, Indiana.

Khoren Garabedian was born in Rodosto in the Tekir Dagh Holy Cross Quarter on December 15, 1912. He served in the Second World War against the Japanese on the Island of Okinawa where he was also wounded and was discharged as a disabled American soldier. He died in the Veteran's Administration Hospital on January 31, 1980. Funeral services were from the Jack Sarafian Funeral Home on February 5, 1980 at 10:00 a.m. celebrated by Father Shahe Altoonian. Interment was at the Belmont Memorial Park Cemetery in Fresno, California.

Surviving are his wife Marian; son Robert V., of Fresno; his mother, Eva, of South Bend, Indiana; a brother, Hazar, of South Bend, Indiana; and a sister, Kayanne Oxian of South Bend.

The Board of Directors extends sympathy to his beloved wife Marian and the immediate kin.

The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through

the medium of the AMAA NEWS. ° Mrs. Aznive Arabian Belmont, MA Mrs. Makrouhi Kalaydjian Larnaca, Cyprus Loutfig Koundakjian Lebanon Dicran Mesrobian Michigan Mrs. Victoria Tolajian Watertown, MA Mrs. Sion Vartanian Nov., 1979 Syracuse, N.Y. Mr. John Avakian Nov. 23, 1979 Van Nuys, CA Mr. Edward Nazarian Jan., 1980 Los Angeles, CA F. ° H

Concerned individuals repeatedly ask, "Has Arpine been able to continue her

"Jan. 1 - Jan. 31 - On Armenian Christmas Eve, I took our Youth Group Choir

Christmas carolling and were gratefully and happily accepted. Some of the people

gave us money which will go towards the purchase of a second-hand piano which

will be used by the youth group members who wish to take piano lessons but do not

own a piano. We accumulated 31,400 rials (\$314) towards the piano which will

cost 120,000 rials (\$1,200). We hope our friends will help in supplying the addi-

tional funds needed. The Youth Choir also sang in St. John's Church after which

five members were officially accepted in the membership. A program was present-

ed on Christmas afternoon by the Friday Bible School children of the Holy Spirit

"A winter retreat was held for the first time at Baghbesharat, our conference cen-

Church at Majedieh. The children enacted the Christmas story.

work." Yes, Arpine's youth activities continue unabated. She reports as follows:

OUR MISSION IN IRAN

Los Angeles, CA	Jan., 1900	A Willier retreat was related to the metallic property of the contractivities. It was a		
Ir. Frank Karabian Fresno, CA	an. 26, 1980	ter on January 17. We prepared a cozy and warm place for our activities. It was a blessed day for all.		
1100110,	an. 31, 1980	"April 1 - April 30 - On Easter Sunday, April 6, our Youth Group led the Sun-		
Irs. Irene Juskalian Florida & Rhode Islar	nd Feb. 1980	rise Worship Service followed with breakfast served to the congregation by the young people.		
1 1 Cono, C	Feb. 5, 1980	"A spring youth retreat was held on April 18 at Baghbesharat attended by 70 young people from three of our church centers in Tehran.		
Mr. Michael Vartanian Milwaukee, WI F	eb. 19, 1980			
Ir. Nishan Jevahirjian San Clemente, CA F	eb. 20, 1980	"With the revival of religion in our country, Christians have also been affected showing a keener interest in the truths of the Bible. We thank the Lord for His care showing a keener interest in the truths of the Bible.		
Ars. Ruth Kaprielian CA F	eb. 23, 1980	showing a keener little strain of the Door the Door that and protection and despite the difficulties and unrestful situation in our country we are able to continue all our church and school activities on a regular basis." Please pray for the work in Iran. The AMAA would like to hear from all the annual supporters and others as well.		
Vakidila, C.	eb. 24. 1980			
Jan Diego, o.	March, 1900			
	March, 1900			
David Vartanian, JR.	March, 1980	Dear A.M.A.A.		
Latinain, 14.24	March, 1980	in a I do want to provide my financial support to the work		
Authority, Order	larch 3, 1980	While the time is tipe I do want to provide my intanctal support of the of Arpine Aghabegian in Tehran and will pledge to pray for God's spirit to work in the hearts of the youth in Iran.		
Mr. Aram Terzian Fresno, CA	farch 4, 1980			
Mrs. Perlanty Cherkezia Jackson Heights, N.Y.	April o, 27	Name		
	n April 16, 1980	AddressStateZip		
Mr. Mihran Kassabian Los Angeles, CA	October, 1979			
1	tom			

Mr. Cyrus Mitchell Johnston

Dallas. TX

AMAA.

" A bequest.

*Mrs. Hermine Mihran

Schenectady, NY

° ° Mrs. Armine Serijanian

Grand Rapids, MI May 16, 1980

*Memorials were designated for

February 25, 1980

May, 1980

Dear A.M.A.A.		
While the time is ripe I do of Arpine Aghabegian in T work in the hearts of the yo	o want to provide my fina Tehran and will pledge to outh in Iran.	ncial support to the wor o pray for God's spirit t
Name		
Address	The second secon	
City	State	Zip
Your gifts to the A.M.A.A	. are tax deductible and re	eally appreciated.

Armenian Missionary Association Projects Return Reply Form

(Check the appropriate boxes, then My check or money order for \$	n tear out this form and mail in your envelope)
	is enclosed for the project listed below
My Name	
Street	ter to a series to the series of the series
CityState_	Zip
in Your Christ also specification would share controlled	P. In Commercial Comme
I'M IN	TERESTED IN:
☐ ARMENIAN EVANGELICAL SOCIAL SERVICE	INSTITUTE FOR THE ARMENIAN BLIND AND DEAF
CENTER, LOS ANGELES	The AMAA represents the Institute and transmits
For multiple type assistance to new immigrants, the AMAA needs \$30,000 to encourage greater service\$	all donations to the Institute. Feel free to use our channel\$
☐ HAIGAZIAN COLLEGE	Our missionary to Iran needs greater assistance for
To put the College budget in the black,	her Sunday School, Daily Vacation Bible School,
\$250,000 are required	Christian Endeavor, Youth Work and Evangelism
☐ ISTANBUL YOUTH HOME	in camps in Tehran and surroundings
Illiterate children from the interior of Turkey are taught	Your donations for this purpose may be marked for
their Cili istiali liefflage and national identity	— the following:
To put these schools back on a non-deficit level,	☐ For Child Evangelism work in the United States,
\$150,000 are required	\$5,000 are needed\$
	Christian Endeavor Union, Kchag, Lebanon\$
TRAINING OF THEOLOGICAL STUDENTS	☐ Mrs. Arpine (Mahshigian) Aghabegian, Tehran and Isfahan, Iran\$
Scholarship provisions will bring great spiritual returns\$	The Rev. Krikor Demirjian, Athens, Greece\$
RECRUITMENT OF MINISTERIAL CANDIDATES The Executive Director will be going on a recruiting tour	□ ADULT EVANGELISM
	We are "enablers" in the preaching of the Gospel in
scholarships are being called for	word and print. Without such encouragement, all of
2011CH I ON CHILLIPINE	our helpers would suffer in their efforts to reach people.
Lunch arrangements for needy children are carried out	☐ Misak Gunay in Istanbul and his publication Sevgi Yolu \$
n Turkey, Lebanon, Syria, Greece and Iran. Help needed. \$ CAMPS FOR CHILDREN	Pamper, monthly of France
such provision for needy children exists in Tank	Rev. Yesayi Sarmazian's Amanos Mission, Lebanon\$
Scouling, Sylla, Greece and lean I at	PUBLICATIONS
pportunities for the upbuilding of wouth	□ Booksss
MEDICAL EXPENSES	AMAA News, Paramus, N.J
Regular appeals are made to the AMAA to assist with the medical expenses of the poor. Help us to	□ ENDOWMENT FUND
e e e e e e e e e e e e e e e e e e e	☐ Please open an Endowment Fund per terms of letter\$
C CONTRACTOR LEBANON	enclosed (Withhill \$100.00)
SOUTH AMERICAN MISSION	☐ Please add to my existing Endowment Fund\$(Minimum \$25.00)
I WOULD LIKE TO HAVE MY NAME AND ADDRESS ADDED TO YOUR MAILING LIST	☐ MY ADDRESS HAS CHANGED. MY CORRECT ADDRESS IS AS FOLLOWS: (Please include old address label)
me	Name
	and the second s
eet	Street
tyStateZip	City State Zip
State Zip	CityStateZip
I RECEIVE DUPLICATE MAIL. PLEASE REMOVE THE LE REFERRED ADDRESS WHICH IS:	THE AMAA OFFICE WAS INFORMED TO REMOVE THE ADDRESS LISTED BELOW. PLEASE DO NOT FAIL TO EXECUTATHIS FINAL REQUEST.
	Name
reet	
	Street
tyStateZip	
	CityStateZip

LIST OF AVAILABLE BOOKS AND RECORDS	*91 Kazanjian, Aghavni H. Arorya Untertzoumner (hc)7.00			
	68d Keshishian, Aram. The Witness of the Armenian Church			
(LEGEND: pb = Paper Bound; hc = Hard Cover; * = In Armenian)	in a Diaspora Situation			
93c Armaghanian, Arsha's World & Yours (hc)	68b Keshishian, Mark. A Guide to Orlettal Rogs (ttc)			
93a Armenian Assembly. Directory of Armenian Scholars (pb)3.00 93b AEU-NA. Armenian Evangelical Bilingual Hymnal (hc)5.00	*69 Keyishian, Hovhanness H. Surdee Zeghoumner			
4 Arpee, Leon. A Century of Armenian Protestantism, (pb)2.50	101 Konchakijan-Khntrouny, Armenian-English-			
Athones Hour A. Nushoovlner Yev Nushknarner, (pb)	English-Armenian Dictionary			
5a Atikian, Martha, Armenians' Names, (hc)	70 Krikorian, Rev. M.P. The Adjective of Antioch, (hc)3.75			
6 Raboian Rose Rose Baboian's Armenian-American	70a Krikorian, M.P. The Apocalypse of Jesus Christ. (hc) 5.00 72b Lang, David Marshall, Armenia, Cradle of Civilization. (hc). 29.00			
Cook Book	(add \$1.25 for postage and handling. Insurance 75¢.			
* 5c Bakalian, Rev. S., Looys Kishervan Mech (pb)	1 - 1 - 1 - 1 - 1 - 1 - 1			
8 Bedikian, Rev. A.A. The Golden Age in the 5th Century 2.00	Day S M Life's Stage: Lears and Shilles, (po)			
*13a Berberian, Haroutune. Paree Louyse Nor Tareshirchan3.00	97a McQueen-Williams, Morvyth, M.D. (Sarkissian and Apissom Barbara. A Diet For 100 Healthy Happy Years (hc)			
*14a Bible, Armenian New Testament (in Eastern Armenian), (hc). 2.75 *14c Bible, Armenian NT, size 8½" x 5¾" (hc) very large print 9.50				
14f Bryce, Viscount, The Treatment of Armenians in the Ottoman				
Empire 1915-16 (hc)				
18 Calian, Carnegie S. For All Your Seasons	75b Morgenthau, Henry. Ambassador Morgenthau Genocide—			
190 College Carpegie S. The Gospel According to The Wall	(The Documented Account of the Armenia" 6.50 Unabridged)			
Street Journal (pb)				
186 Caraman, Elizabeth, Daughter of the Euphrates (pb)4.95	100 Narkiss, Bezalal. Armenian Art Treasure (The Proud Armenians) 5.00			
19a Chakmakijan, Rev. H.A. Can Israel And Arabs Be Reconciled?	94a National Geographic-June 1976 Issue (1976)			
The Palestinian Conflict in Biblical Perspective (pb)2.00				
*19 Chakmakjian, Rev. H.A. Hye Avedaranagan Yegeghetsin	77. Deneties Carkie (hunkoosh, (pu)			
Yev Hye Joghovoortu, (pb)	tot Ci-Li Altoon and Sarra Maneagan McGnetine.			
Co Chamber C U The Armenian Evaligetical	(Children's Melodies) (hc)			
Reformation: Causes and Effects, (hc)	02 Caring Day Wheeher T A Voice From the Other World			
(All proceeds property of AMAA)	84 Sarian, Nerses. I Shall Not Die (pb)			
50a Chopourian, G.H. Our Armenian Christian Heritage, (pb) Appropriate for Teenagers. (All proceeds property of AMAA). 1.50	862 Stone Frank A Armenian Studies FOF			
	Secondary Students (pb)			
Armenian Church Architecture (hc)	96h Toumanian, Hoyhannes, A Selection of Stories, Lyrics and			
	Enic Poems (pb)			
Movement in the Armenian Church (hc)	71 Toumanian, Hovhannes. The Bard of Loree			
ass Curletian Rev Hagon, Hayoun Hrashall Royaucround	86c Tovmassian, i.ev. Edward S. The Armenian-American Community Salutes the Bicentennial			
55a Gurlekian, Rev. Hagop. Christ's Religion in Every Branch 10.00	97h Toyphee Arnold I Armenian Atrocities (pb)			
	86d Tufonkijon K Hampar Spring. The Artist and Other Poems. 4.75			
of Life (pb)	05 Variabedian H Sisag. The Armenians, (pb)			
articles from the Haigazian Conege Review 4757 56c Hartunian, Rev. Abraham. 3,75	98 Young Women's Guild of Armenian Presbyterian Church, Paramus. The Armenian Touch (pb)			
Neither to Lough Nor to Ween, (pb)	PECORDS & CASSETTES			
*60c Hassessian, Rev. Herald A.G. Sects From the Point 5.00	5.98			
of View of Christian Truth (pb)				
60d Issahakian, Avedick, Scent, Smile & Sorrow, Selected Verse (1891-1959) & Jottings from Notebooks (pb)	61a Hubbard, Lucina Agbabian. Armeman Art Bongs (1865). 5.50			
*62 Jedidian, Mr. Hovannes K. Hadundir Badmuvadzkner				
	99b Kutchukian, Sylvia. Goth Alimeterative (record)			
*67 Kassouny, Yervant H. Halgazian Armenologist each 5.00	at a diam Armanag The Sones of Rollings, (Iccold)			
1970 71 72 (pb)each 10.00	96a Shahmuradian, Armeniag. The Solute (Record) HNH 40437.98			
1973,74, (pb)each 15.00				
1977-78 (po)	An applicate at the growth property of the property of			
BOOK OF	RDER FORM			
	RDER FORM			
Please forward book (Nos	and add \$1.00 for first copy 356 ea add'l book)			
for Postage and Packing (Order books by number and add \$1.50 for first copy, 55 car add it of the			
For a total of \$	State 7in			
Name				
Name				
Address				
Phase make checks navable to: Armenian Missionary Association of Ar	merica, inc., 140 Forest Ave., Falantis, 14.5. 97052			
riease make thetas payant	<i>.</i>			
June, 1980 list. Note: We are not book sellers. We render a service only.				
23				

IF YOU ALREADY HAVE A WILL...

Mr. M. felt good about having his will written. He tucked it safely away in his bank box, breathed a contented sigh, and never thought about it again.

He had provided for his wife, his son, and his favorite charity, feeling that the amount he had designated for each would be appropriate. He provided the necessary resources to see his family through adjustments, supply income for his wife, and a healthy boost to the charity, which was the residual beneficiary also.

During the next twenty years, Mr. M. prospered far more than he had expected. His estate grew, through fortunate investments and an inheritance from his uncle.

When Mr. M. died, his astonished wife and son learned that she was to receive \$15,000 of the estate, the son \$5,000, and another \$5,000, plus the residue to the charity. . . \$150,000!

By contesting the will, the wife and son were able to equalize the bequests; however, the process was lengthy and cost them considerably in expense as well as frustration and time.

If Mr. M. had reviewed his will even once during those twenty years, he would have seen immediately that a new will was called for. . . but he never thought to do so.

Reports indicate that more than half the adults who die in America each year do not have wills. And of those who do, most should have updated their wills at some point.

Here are a few of the reasons a will might need changing:

- A move to a new state of residence. State laws govern the distribution of estates, and these laws vary from state to state. If you move to another state, be sure to have an attorney in your new state review your will to be sure it complies with the law there.
- 2) A death in the family, or birth, or marriage. Any change in the family memship should call for a review of your will, to be sure that you have included all the heirs you intend to, and that any bequest for a deceased member is covered by the proper clause. Married names of daughters, nieces, sisters should be given.

3) An inheritance. Your will should reflect the new addition to your estate, and if you feel the property should revert back to your side of the family (rather than to a spouse) after your death, this should be designated in your will.

4) A change in your giving interests. Through the years significant changes do occur in our values, in our personal involvement in charitable causes of many kinds. . . and certainly many people grow in their commitment to Christ and the Great Commission. You may find that a will written many years ago is inadequate because it does not include a bequest for missions, if this is one of your lifetime concerns.

Remember that "your last will and testament" doesn't have to be your **final** one. Wills can be rewritten or amended at any time. A new will, properly signed, witnessed and dated, replaces any previous will.

For further information on writing or updating your will, write to: Planned Giving Department, AEUNA/AMAA, 140 Forest Avenue, Paramus, N.J. 07652.

WE'RE ASKING FOR YOUR FINAL GIFT TO MISSIONS!

Your final gift? Yes, that gift which you can plan now and give later — through a bequest in your will. (Of course, we trust you'll want to continue giving in the meantime, too!) The world outreach of the AEUNA/AMAA will be accomplished as dedicated people plan and give, including their testamentary gifts.

A will is of primary importance for your family, too. You'll do them a favor if you write your will — and keep it up-to-date.

For help in writing or updating your will, write tor our free booklet, "37 Things People 'Know' About Wills That Aren't Really So." It is an authoritative and eye-opening publication and it's yours on request. There's no obligation.

CLIP AND MAIL

To: Planned Giving Department
AEUNA/AMAA

140 Forest Avenue
Paramus, N. J. 07652

 Please send me a free copy of the booklet, "37 Things People 'Know' About Wills That Aren't Really So."

ZIP

Armenian Missionary Association of America 140 Forest Avenue Paramus, NJ 07652

> MR JACK TOROSIAN 868 WEST 207th ST MEW YORK NY 10038

Non-Profit Org. U.S. Postage PAID Paramus, NJ Permit No.55